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Communications.

For the Churchman.

Mr. Editor,—Again has the Episcopal Recorder returned to the charge against the first Bishop of the American Church, and again it becomes my painful duty to expose the errors of the Editor. As usual, for the sake of fairness, I shall first give the article entire, viz.:—

EPISCOPATE IN THE ENGLISH LINE.—As we find in one of our contemporaries, a denial of the fact, that our Episcopate was derived from England exclusively, and that therefore we are under no obligation to Bishop Seabury and the Scotch Episcopal Church,—we subjoin some authorities, which no one will venture to contradict. We have already referred to the anxiety with respect to this matter on the part of the English Bishops, and the pledge which Bishops White and Provost gave to them, that the condition imposed by them should be fulfilled. We now refer to the fact, that the propriety of fulfilling this pledge was admitted by all concerned, and that it was strictly adhered to. The following resolutions were passed unanimously by the Convention of New York, on the 5th November, 1788:—

"Resolved, That it is highly necessary, that measures should be pursued, to *preserve the Episcopal succession in the English line*; that the union of the Protestant Episcopal Church in the United States of America, is of great importance, and that the Delegates of this State in the next General Convention, be instructed to promote that union by every prudent measure, *consistent* with the continuance of the Episcopal succession in the *English line*."

That these resolutions were carried into effect, is evident from the following extract from Dr. Wilson's Memoirs of Bishop White:—

"The first consecration which took place in the United States, was that of Dr. Clagget, as Bishop of Maryland, at the General Convention of 1792. It was performed by *Bishop Provost*, assisted by the other two Bishops, (White and Madison,) consecrated in *England*, and by Bishop Seabury. There was an apprehension on the part of the last named Bishop, that it was intended to exclude him from taking *any part* in the consecration. But it was soon found that the apprehension was without sufficient ground, no such design having been thought of. There was no objection to Bishop Seabury's uniting with them, (the three Bishops who had received their consecration from the Church of England,) as this could not weaken *the English line* of succession. All the subsequent consecrations were performed by Bishop White."

Observe, this first consecration is said to have been "performed by Bishop Provost;" and of those who assisted him, Bishop Seabury is "the last named Bishop," —yet he was in fact the Senior Bishop of all, and would undoubtedly have "performed" the service himself, if his Episcopate had been in "the English line." For want of this, Bishop White had declined to unite with him at all, in the consecration of Bishop Madison,—and though he suffered Bishop Seabury to assist on this occasion, he did not give place to him, as he would have done, had the source of his authority been the same with his own. Bishop Provost even denied the regularity of Bishop Seabury's orders altogether, and only yielded this point, out of regard to others' opinions and wishes. He did not, however, object to his participation in this ceremony, because it neither "weakened" nor strengthened the force of the act.

A very few words of comment and I have done. It will then be seen that a writer may talk about *authorities* and *facts* without any adequate knowledge of his subject.

Much stress is laid upon the pledge given to the English Bishops. When that pledge was given the Prayer Book was not settled, and it was uncertain whence the Episcopate would be derived, as not only had Scotland been applied to, but Denmark had been spoken of, where the succession has not been preserved. Hence the English Bishops used the utmost caution before proceeding to consecrate. At that time, too, the Scotch Church lay under the cloud of persecution, and the strongest prejudices existed against her. When, therefore, in 1789 an effort was made by the Scotch Bishops to procure the repeal of the severe acts which stood on the statute book, it signally failed, though Bishop Horne, then Dean of Canterbury, and several other eminent clergymen, warmly supported it. In 1791, however, another attempt met with more success, the merits of the case being better understood. Even then Lord Thurlow, the Chancellor, objected to the relieving Act, and asked Bishop Horne, if the Scotch Bishops were *good* Bishops. To which the Bishop answered, "Yes! my Lord, much better Bishops than I am." The same prejudice prevailed in some parts of this country, and hence the action of the New York Convention in 1788, and the opposition for a time of Bishop Provoost.

It is, however, so far from being true that the Church at large wished only the English line to be preserved, that in 1789, July 30th, it was Resolved by the General Convention, "That it is their opinion that the Consecration of the Right Rev. Dr. Seabury to the Episcopal office is valid:" (Bioren. p. 51): and subsequently, Aug. 5th, in the same year, Resolutions were passed *unanimously* declaring, that a complete order of Bishops, derived as well under the English as the Scots line of Episcopacy, existed in the United States; that the three Bishops were fully competent to every proper act and duty of the Episcopal office; and asking them to proceed to the consecration of Bishop Bass of Massachusetts; but that if any difficulty or delicacy with respect to the Bishops of England prevented Bishops White and Provoost from complying with this request, that then the Convention proceed to address the Archbishops and Bishops in order to remove it. (Bior. p. 55.) Bishop White declined solely on account of this pledge, not because he doubted in the least Bishop Seabury's authority; and in Oct. 1789, at an adjourned Convention, an address was prepared and sent. The subsequent consecration of Bishop Madison prevented the receipt of an answer from the Archbishop of Canterbury, but it would probably have been unfavorable, owing to the then unhappy position of the Scotch Church in regard to the English government. Thus, then, we see that the American Church, so far from repudiating the Scotch Succession, expressly acknowledged it and requested it might be continued in conjunction with the English line. And this important *fact* is *suppressed* by the Episcopal Recorder!

It is very true that the three Bishops of the English line observed their pledge by uniting in the consecration of Bishop Claggett, but it is equally true that Bishop Seabury united in that consecration with as much effect as the other three, and that the Scotch Succession was therefore continued in the first Bishop of Maryland. Oh! no, says the learned Editor, for Dr. Wilson names Bishop Seabury last, and therefore he had no share in the consecration. He evidently supposes that Bishop S. was allowed to come in just at the end, and that all the Bishops of the English Consecration took rank above him. Thus, being the fourth Bishop in order, his share in the ceremony was just equal to nothing—or void for surplusage. By parity of reasoning, at the consecration of Bishop Meade, Bishops White, Hobart, and Griswold, were the only three who officiated with effect, and Bishops Moore, Croes, and Brownell, had nothing to do with it. This is certainly news!

But our Scribe, in his anxiety to demolish Bishop Seabury, has hit the wrong person, and actually on his premises demolishes the integrity of the much-loved English line. For we take it that in ascertaining the three Bishops who are the *effectual consecrators*, we must look to the official record, not to the dictum of an Editor. And in the certificate of Bishop Claggett's consecration (Bioren, p. 127) we find the consecrating Bishops named in the following order—Bishops Provoost, Seabury, White, and Madison; so that by his rule Bishop Madison, being the "last named bishop," had no part in the consecration. Truly "a Daniel come to judgment!!!"

But "Bishop Provoost presided"—yes, pursuant to a rule of the House of Bishops passed in the Convention of 1792, through the magnanimity of Bishops Seabury and White, the latter of whom stayed away in order that it might pass. (Memoir of Bishop White, p. 163.) By the new rule the office of President was to be held in rotation beginning from the north; and as Bishop S. had been President in 1789, Bishop Provoost became the President at this Convention. Bishop S. "would" not have "performed the act of consecration himself," even had he been of the English line. Here is another pretended *fact* demolished.

In order that we may have some authorities to set off against the tremendous weight and power of Messrs. Ridgely and Spear, *par nobile fratrum*, I shall first give the opinion of Rev. Dr. Routh, one of the most learned and aged of the Anglican Divines, and President of one of the Colleges at Oxford, (I think Magdalen.) In conversation with an eminent clergyman of our Church, he mentioned the interest he had taken when a young man in the application of Bishop Seabury for Episcopal Orders, and asked if the Scotch Succession had been preserved. The facts having been stated to him he expressed much satisfaction, and said, "Your line, then, may truly be called the SCOTO-ANGLICAN Succession.

Perhaps, however, these Editorial twins know nothing about Dr. Routh, and set him down for a Puseyite, or Romanist; I will, therefore, give them a settler in the shape of a quotation from the History of the Church in Maryland whose authority *they* will not dispute, the Rev. Dr. HAWKS. And I beg my readers to observe how noble learning, truth, and candor, appear in comparison with their respective opposites:—

"At the Convention of May, 1792, the members seem to have had no difficulty in making a selection of a bishop; for by an unanimous vote of both orders, the Rev. THOMAS JOHN CLAGGETT, D. D., was elected the first Bishop of the Protestant Episcopal Church in Maryland, and his testimonials were signed accordingly. And now the Maryland brethren wisely availed themselves of an opportunity, thus favorably presented, to take a step the object of which was to remove from the Church at large a source of dissension, and bind together more closely the Churches in all the Dioceses into one indissoluble fraternity. The Church had at that time four bishops. Of these one, Bishop Seabury, of Connecticut, had received consecration from the Scotch Episcopal Church, while Bishops Provoost, White, and Madison, had obtained their ministerial rank at the hands of the English prelacy. Something approaching to collision between Bishops Seabury and Provoost had arisen, from the unwillingness of the latter to recognize the episcopate of the former. By the judicious interposition and amiable spirit of that wise and good man, Bishop White, this difficulty had been removed, and Bishop Seabury, with the Churches of the Eastern States, had come into complete union with their brethren in the other dioceses.

"It now occurred to the Maryland Church, to prevent thereafter forever the possibility of a question arising in the American Episcopal Church, on the relative validity of the English and Scotch Episcopate. They wished, if possible, to unite them in the person of their own bishop, (for American Episcopalians generally never held the Episcopacy of the Scottish Church to be less valid and regular than that of England) and thus hoped, in the future successive consecrations of American bishops, so completely to blend the two, that it would be hard to question either, without shaking, at least, the canonical consecration of the whole Episcopate of the Church in the United States. By an unanimous vote of the Maryland Convention, it was therefore resolved, that *all* the bishops should be requested to join in Dr. Claggett's consecration. This request was complied with, and the Maryland Church accomplished the end it so considerately desired, for not a bishop has been consecrated since Bishop Claggett, who must not, to make his consecration canonical, claim the succession, in part at least, through the Scottish Episcopate."—p. 310–12.

"Oh! shame, where is thy blush?"

I remain, truly yours,

Aug. 25 MASTIX.

For the Churchman

Mr. Editor,—Again the Church provides for us, in her Ember Day Prayers, words to take with us, and come before the Lord, in humble supplication that He would send forth into the Gospel-harvest laborers well qualified for their work. Again we of this diocese are called to special Holy Day prayer for that our portion of the Lord's vineyard. Let us bear *it* in mind when, in the temple, the family, and the closet, we use these Ember-prayers. The fulfilment by our Covenant-God of the petitions therein offered would be obviously a blessing of a sacred importance, and an extent of influence, exceeding all that we can desire or deserve.

It is at once a humiliating and salutary reflection, which should put the very best of men upon deep and serious self-examination, that petitions to our gracious God, who is more ready to hear than we to pray, are, to a mournful extent, rendered vain for the cause to which St. James referred when he said, "Ye ask and receive not, because ye ask amiss." This evil may be incurred by asking with an improper object in view, or by asking in an improper frame of mind.

The leading purpose of the present communication is connected with the second of the above heads. On the first, however, a thought involuntarily forces itself upon me. Is there not danger that in flattering ourselves that we are praying for the Church, our hearts are rather set on party? That instead of holy disinterestedness in seeking the good of Zion, for the Lord's sake, we are more moved by desire for the accomplishment of objects whose very being and furtherance are bone of bone and flesh of flesh with dissention and division within the walls of Zion? As far as this relates to the heart only, there is but One who has a right to judge, save him whose *is* the heart; *he* has the right, and his too is the bounden *duty*. But, alas! so desperately wicked and deceitful is the human heart, that even his own may lead him astray, blind his judgment, and enslave his will. Unhappily, however, we are not left without visible and tangible evidences of which all may judge. When the ability God has given to contribute to the Church's increase and welfare, is withholden from application to important calls and worthy solicitors, because party purposes cannot thereby be answered, a moral symptom is exhibited which may well make sad the Christian heart. The offering of prayer, it may be feared, is as much perverted as is that of substance.

But I have now more particularly in view a state of mind, which is, too probably, to no inconsiderable extent, a present hinderance to the success of prayer in behalf of the Church. It is especially brought to mind by the Ember season. I refer to a feeling, as far as it exists, of jealousy between the clergy and laity. How little favorable this, to their having each other in heart before the throne of God! Never, perhaps, was there a section of the Catholic Church in which there was less ground for this jealousy than in that of these United States. In almost every department of our polity the two orders are united. No important measure can be adopted without their co-operation. And what is especially worthy of regard is, that in the General Convention, and it is believed in all the Diocesan Conventions, a separate vote of the two orders may at any time be called for; and thus predominance in numbers can give neither any advantage over the other. Where then, save in a quarrelsome heart, can there be any ground of jealousy? Why should the disturbance of the peace of the Church be so often sought by notes of alarm on this head? Why should the spirit of prayer for each other by ministers and people be thus discomposed? Why their mutual affection and confidence thus invaded?

The present purpose was merely to state the evil with the view of exhorting against it in love. Perhaps it may be allowed me to hint at two heads of danger on the subject which may suggest profitable self-examination.

I refer, first, to the respect which the clergy should have for the rights of the laity touching Christian privileges. On the subject of proper qualifications for Church ordinances, there always has been, and probably always will be, a difference of opinion in individual minds. As those ordinances, however, originated in the kindness and love of God, and are emanations of His mercy and long-suffering, so should these virtues predominate in all that man has to do in the administration of them. The rules of the Church should be formed in their spirit, and individuals having authority should consider themselves strictly bound by these rules, and not allowed to enforce any construction of their own not fairly borne out by the letter of the law. In their *instructions, exhortations*, and *admonitions*, ministers may consult their private judgments of Christian propriety to any extent that conscience may dictate or approve; but *discipline* is a very different thing. In admission to or repulsion from Christian privileges, not private judgment, but public law must be the guide. It will be found too, on examination, that the principles and rules of our Church are far from allowing her pastors any great latitude of authority in matters of conscience among her members. To take, as an example, her provisions touching the Holy Communion; she would guard against an unmeet participation thereof, by urging very pointedly its danger, and giving solemn and earnest instruction and monition touching the proper qualifications; and then leaves the matter very much to individual conscience; allowing of the disciplinary interference of the pastor only in cases clearly within the letter of the law. Justice to this wise principle of the Church certainly requires of the clergy that they risk not the growth of jealous feelings among the laity by aught that may wear the appearance of the indulgence of love of power rather than the execution, in meekness of wisdom, of the obvious and unquestionable requirements of the Church.

And I am sure that our intelligent and conscientious lay-brethren will not question the propriety of bearing always in mind the sound principle, applicable to every department of knowledge, that a reasonable deference is always due in the direction in which the most study and reflection may naturally be supposed to have been given to a subject, and the gravest interests are involved in its decision. An enlightened Christian attention to this principle will close up a fruitful source of the evil now contemplated.

What is to hinder, in clergy and people, the removal of this stumbling block to their prayers, their mutual courtesy, love, and confidence, and their united devotion to the interests of the Church? Nothing, if there be first a willing mind. Nor do I know of any thing that may be hoped, by God's blessing, more effectually to contribute to this, than the careful perusal, with due reflection and meditation thereon, of those blessed exhibitions of the relative position and duties of pastor and people which are furnished in the Offices of the Ordering of Priests, and the Institution of Ministers.

An humble member of this diocese ventures the suggestion, that this be our employment on the approaching Ember days; and that, in reference both to the pious recommendation of the last, and the solemn duties of the next Convention, we make them days on which we, clergy and laity, will set our face unto the Lord God, to seek by prayer and supplication, with fasting, each order for the other, and for itself, HIS BLESSING. FAITH.

For the Churchman.

THE EAGLE OF TRINITY.

"A godlike bird, whose endless round of years
Outlasts the stars, and tires the circling spheres
Thrice happy Phœnix! Heaven's peculiar care
Hath made thyself Thyself's surviving heir:
By death thy deathless vigor is supplied,
Which sinks to ruin all the world beside;
Whate'er events have been thine eyes survey,
And thou art fix'd, while ages roll away,
When Nature ceases, thou shalt still remain,
Nor second chaos bound thy endless reign;
Fate's tyrant laws thy happier lot shall brave,
Baffle destruction, and elude the grave."

With uplifted eye and eager gaze, bearing aloft upon her outspread wings, the everlasting Gospel, and treading earth beneath her feet, stands the noble and godlike bird of Trinity! A true symbol of the Church militant under its spiritual dispensation, and meriting, every way, the honorable appellation, *Phœnix!** Bird thrice happy indeed, made by Deity itself one of the symbols of the ever blessed Trinity, as in covenant to redeem man by union with our nature, of which the Cherubim, given under the old dispensation as a pattern of heavenly things, was the figure, and the Spirit was therein symbolized by the Eagle, that being chief among birds, as the Lion among beasts, was made in every respect a fit emblem of its own peculiar operations, though in the cherubic emblems (as in the divine mystery of the Trinity,) what seems peculiar to one, is made common to all.

These attendants of Deity, described as being in the midst of the throne, and also round about it, beautifully shadow forth the union of the divine nature; so the prophet Ezekiel, in his vision of the Cherubim, beheld "one wheel upon the earth by the living creatures with his four faces, and when the living creatures were lifted up from the earth the wheels were lifted up," and "as for the wheels it was cried unto them in my hearing, O wheel!" Divine mystery! under which lies couched the Trinity and unity of the divine and human nature. When in the fulness of time the Father sent forth the Son, the wonderful counsellor, to unite our nature with his own, through the ever blessed Spirit, by which ineffable union we are made one with Him, and He with us, and are changed into the same image from glory to glory, even as by the Spirit of the Lord; "because" (says St. John) "as he is, so are we in this world." We see then the great propriety of the Cherubic emblem as applied to the Church on earth. The living creatures in the midst of the throne, and round about the throne, seem evidently identified with the ever blessed Trinity, and Christ's mystical body, the Church. When humanity had sacrificed itself to divinity, and thus satisfied Her mighty justice, the Holy Spirit (symbolized by the Eagle) was sent down from on high to perfect and finish the great work of redemption, to complete the spiritual habitation of Deity, the house made without hands eternal in the heavens, under whose ministration we are now living, while this great temple is being completed, of which Solomon's was but the type. *What better or more appropriate symbol, then, could the Church fix upon than that of the Eagle?* as from whose open mouth the word of God is preached or prophesied; and behind, above it, the cherubic emblems of the divine presence, attached to the four Evangelists; between which, and above the mercy seat, appears the Son of Man, Christ Jesus. Excellent and beautiful, then, is the sentiment thus expressed; the ox and the lion, the man and the eagle, these are the armorial bearings of the Church forever. Protected by these, safe and happy will she be for time, and blessed for eternity. Dreadful indeed would it be for her, should she ever hear, as did Jerusalem of old, the voice saying, "Let us depart hence."

The Eagle has ever been a symbol of God's tender care and watchful providence over his people, throughout his four-fold dispensation of mercy. In the touching and expressive language of Scripture we read, "As an Eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings, so the Lord alone did lead Israel his people." Again, by the prophet Isaiah, the same figure is evidently alluded to. God, after expostulating with his people upon the vanity of idols, comparing their utter impotency with his all mighty power, says: "Hearken unto me, oh house of Jacob, and all the remnant of the house of Israel, which are borne by me from the belly, which are carried from the womb: and even to your old age I am he; and even to hoar hairs will I carry you: I have made, and I will bear; even I will carry, and deliver you. Remember the former things of old: for I am God, declaring the end from the beginning, saying, My counsel shall stand, and I will do all my pleasure: calling from the east the Eagle,† and from a land far distant, the man of my counsels;" which, says Bishop Horsely, "admitting this bird to be Cyrus, yet since the calling of it is mentioned among the instances of predictions accomplished, it is evident that the elenchtic part of this discourse concerns times subsequent to the age of Cyrus. The Eagle here plainly refers to Messiah the great deliverer, who, when speaking of Israel, hath said: "Surely they are my people, children that will not lie: so he was their Saviour—in all their afflictions he was afflicted, and the angel of his presence saved them, and in his pity he redeemed them, and he bare them and carried them all the days of old."

The flying or spread Eagle symbolizes well with the last stage or final era of the Church. Accordingly, in times of great persecution, to the woman or the Church (in the apocalypse) were given two wings of a great Eagle, with which to flee from her persecutors into the wilderness, where she was to be preserved and nourished until the coming of the great deliverer. And as the Eagle when flying darts upon its prey with the suddenness of lightening, so the Lord, when he cometh with ten thousand of his Saints to execute judgment, will pay swift recompense to his enemies. Therefore wait upon me, saith the Lord, until the day that I rise up to the prey;" for they that wait upon the Lord shall renew (or change) their strength, they shall mount up with wings as eagles"—mount up to meet the Lord in the air, at the head of his triumphant Church, that where the body is, thither will the eagles be gathered together to behold the land that is very far off, and see the king in his beauty, where they shall dwell on high, and their place of defence shall be the munition of rocks, their bread shall be given them, and their waters shall be sure;" and they delivered from all their enemies—for "So shall the Lord of Hosts come down to fight for Mount Zion, and for the hill thereof: as "the mother-birds"‡ hovering over their young, so shall Jehovah, God of Hosts, protect Jerusalem, protecting and delivering, passing over and rescuing her."

In these days of open rebuke and blasphemy, when sacred things as well as sacred symbols are despised and rejected, how should the Church cling to all that worldliness and infidelity has left her undisturbed, and restore those which malice or craft have taken from her. Let then the watchmen set the trumpet to their mouth; for, as of old, like an Eagle shall the Lord come against his rebellious house, who have trespassed against him, unless they repent and return unto him. Let them listen to the voice of the beloved disciple, calling to them aloud from his own chosen symbol, arousing them to renewed activity and courage in the high service of God and man, in which they may so soon be called upon to act, and perhaps to suffer; and summoning the guilty nations to awake to the peril hanging over their heads, for now is the apocalyptic "Eagle,"§ flying through the midst of heaven, saying with a loud voice, Wo, wo, wo, to the inhabitants of earth, and having the everlasting gospel to preach to every nation and kindred and tongue and people, saying with a loud voice: "Fear God, and give glory to him, for the hour of his judgment is come." Too late will it be to heed the call, when they shall see the heaven's opened, and the rider upon the white horse coming in righteousness to judge and make war, clothed with a vesture dipped in blood, and followed by his mighty armies upon white horses, clad in linen, white and clean; and hear the trumpet voice of the Eagle in the Sun, crying with a loud voice to all the fowls that fly in the midst of heaven, "Come and gather yourselves together unto the supper of the great God, that ye may eat the flesh of kings and of captains and of mighty men, and of all both small and great." E.

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* A Canaanitish and Egyptian term for great honor, (says Bryant) and applied to anything princely or noble.

† See Bishop Lowth's translation.

‡ See Lowth's translation.

§ For Angel, the French and Latin vulgate, the Syriac and Ethiopic, read *Eagle*.

For the Churchman.

Mr. Editor,—As the Convention of our Diocese is soon about to meet, I cannot refrain from asking the privilege of a few lines in your paper, The meeting of the last Convention was characterized by so much asperity, and bitterness on the part of some, that it may not be altogether untimely before the next, to call the serious attention of members of the Church, and particularly of the Lay Delegates, to the objects of the Convention, and the duties of its members. Calm reflection upon these topics, it is also believed, may not be altogether unprofitable to some of the Clerical members.

The main object of conventions is legislation for the well-being of the Church. They are assemblages of the clergy, and of Lay Representatives from the different parishes in the Diocese, convened for the purposes of counsel, of obtaining an honest expression of the views of churchmen generally throughout the Diocese, and in this way of adjusting disputed questions.

The *moral effect* of all legislation depends in a very essential degree upon the dignity of the legislative body. Laws enacted by men under the influence of passion, or excitement, or a blind party prejudice, command very little respect from the people, and the working of such influences is very apt to bring the legislature itself into contempt. This is true of State Legislatures, and it applies with ten-fold force to the legislative council of the Church. There, if any where, men look for the exercise of calm judgment, for the display of Christian moderation and courtesy, for the acting out of honest convictions. There, if any where, men look for the absence of passion, of personal vituperation, and of all efforts to coerce the opinions of others by threats, or unworthy appliances of any kind.

From this view of the matter the duties of members of the Convention appear plain. Their opinions should be the result of reflection, aided by the exercise of an honest desire to arrive at the truth, for the truth's sake. The expression of these opinions should be characterized by courtesy, frankness, and fearlessness, with a due respect for the opinion of others, and an endeavor to convince the Convention by argument, rather than to tickle the ears of a promiscuous assemblage in the galleries, by frothy declamations, and appeals to the passions. Above all, every member should always bear in mind, that the one great object of his sitting in that assembly is to subserve the best interests of the Church, and that to do this he has placed himself under a solemn responsibility both to God and man.

If the members of Convention could bring their minds so under the influence of such considerations as these, that they would exercise a controlling power upon their actions, and drive out all selfish and unworthy motives, we would be spared many scenes which now bring reproach and discredit upon that body. There would then be no attempts to sacrifice the honest convictions of the clergy upon a shrine built of dollars and cents, such as were witnessed last year, and which called forth the indignant rebuke of a young Presbyter, that will not soon be forgotten. There would be no brawling efforts—disgraceful even in a secular assemblage—to force members from their positions, by "testing the *morality* of the Convention," and charging those who believed in the innocence of the Bishop, and who formed a majority of the Convention, with being the abettors of immorality. There would be none of the violence, and confusion, and disorder, which last year converted St. John's from a Temple of peace into an Arena of strife.

But while we cannot but deplore the absence of a proper appreciation of duty, which marked the course of many of the members of the last Convention, we have much to be thankful for in the bold, manly, and Christian stand taken by others. It was a time of trial—and it required firmness and decision of no ordinary degree, to withstand the appliances which were brought to bear against all those who would not think and act with the enemies of the Bishop. Acting, however, upon their deliberately formed convictions, and in the fear of God, they were not to be forced from the ground they had taken by threats or bribes. It was a sight of no ordinary interest to witness the venerable Chief Justice Jones, standing up in all the dignity of years and honors, in defence of one whom he had long known intimately, and who, he believed, had been most unjustly condemned. And I shall never forget the remark, made in private, of a clergyman of one of our northern country parishes—that the clergy had formed their opinions deliberately, upon deep and solemn reflection, and with a full knowledge of the whole proceeding, and that these opinions could never be changed in this life, by all the threats, or lures that might be brought to bear against them.

It is also worthy of remark, that in the last Convention the friends of the Bishop evinced by their proceedings a lively sense of the duties and responsibilities devolving upon them. Their acts were characterized by calmness and moderation, but at the same time by determined firmness. There was no brawling, no threatening, no electioneering. There was no putting the same identical proposition which had once been voted down before the Convention a half dozen different times, in as many different shapes, concealing as far as possible the essence of its meaning in the hope that the Convention might be deceived by the disguise, into adopting what they had already repudiated. The duty they were called upon to perform they did perform, courteously, temperately, yet firmly, going to the work like men reposing upon the goodness of their cause, and the honesty of their intentions, unmoved by any of the unworthy influences at work around them.

While the same course of action may be looked for from these gentlemen, in the next Convention which characterized them in the last, it is to be hoped that others, more awakened to the duties and responsibilities devolving upon them as members, than they have heretofore seemed to be, will be led to pursue a dignified and straightforward course, or leave their parishes to be represented by men better qualified to hold a seat in the Council of the Church.

A COUNTRY LAYMAN.

For the Churchman.

POSITION OF THE CREDENCE.

Mr. Editor,—In what I said a few weeks ago respecting the Credence and its position, my reference was entirely to churches built in the Pointed style, and my object in writing on that point as well as all others connected with architecture, is to supply a few hints drawn from writings not generally read, and limited to a recommendation of that style as the only one suitable to a Christian Church. With Grecian, Romanesque, Byzantine, or Revival Churches, and their fittings and decorations, I wish to have nothing to do.

"X. H.," in the Churchman of the 22d, does not fully appreciate my position in this respect. If he did he would see that quotations from Bingham are entirely out of place,—they have absolutely no weight at all. Bingham's labors were directed to the first four or five centuries of our era, Pointed Architecture flourished eight centuries later. Why is Bingham quoted to elucidate a subject on which he has written nothing, and in all probability knew nothing? We might as well be referred to Wilkinson's Ancient Egyptians for the arrangement of a Roman dwelling.

As to Bishop Andrewes's chapel, before that can be considered a case in point, "X. H." must show that the Bishop understood all the minutiæ of arranging a Pointed chancel, next that he understood them better than the original Architect, and lastly that the chapel referred to is in fact a Pointed building. I have seen a plan of the chapel, but it gave no information on that head. Take the most favorable view of this instance for "X. H.," and it will only prove to be an individual fancy of Bishop Andrewes, of no weight at all in a question relating to the practice two and three centuries before him.

"X. H." after all admits nearly every thing to be wished when he allows that "it is frequently" (he should have said, universally) "found on the right in English Churches." This, sir, so far as I am concerned, *does* rule the point. I wrote of churches built in the Pointed style as it prevailed in England. It is a question of authority merely. It is not, how did the primitive Christians build, or how did this or that Bishop arrange his chapel. To reproduce a certain style of Church-building we recur to the models erected originally in that style, and to no other. This attempt to bring in as precedent what is no precedent will be productive of mischief, as it has in fact already deformed many churches designed doubtless with the best intentions.

I will only add that the best modern authorities uniformly assign the Credence to the Gospel side, and that their rule is borne out by a reference to English Pointed examples. If any other reason is wanted, the Sedilia on the Epistle side may recommend this position for the Credence, and its nearness to the Vestry will be found an additional reason.

I am, Sir, yours, &c.,

August 28th, 1846. CAMDEN.

For the Churchman.

Mr. Editor,—The assumption of power by the boards of missionary operations, as manifested by their late developments, demands the attention of our clergy and people. A secret power is claimed by them, based upon some imaginary grant of the General Convention, by which they assume the right to interfere with the parochial clergy; and it is high time to inquire how far this claim is to be allowed—how far this interference is to be quietly submitted to. We are not among those who would excite needless alarm in regard to the future. We imagine it possible that the Church will survive her present difficulties, and come out of the storm, uninjured by hostile influences. But while the evangelical watchfulness of our people is directed to the priestly assumptions, which, as the reverend Father from the West teaches them, is overwhelming the rights of the laity, and returning upon us the blind tyranny of the dark ages—it may be, that another set of men are in fact assuming this power and hastening this crisis.

It appears by the reports of these societies as contained in the "Spirit of Missions" for July and August, of the present year, that a crisis is coming to them and to the Church which demands a change of policy and extraordinary efforts to enable them to survive it. This change is remarkable, and to it I desire to direct the attention of your readers, and ask especially of the clergy, how far they will yield to it. "*Obsta principiis*," is a safe principle in private life—in public it is the test of wisdom and integrity. For one, I express my dissent from the conclusions of these "boards," and, while I might grant as a favor that which they ask, I shall be ready in the proper time and place to resist it, whenever it is urged as a right.

It appears, sir, (Spirit of Missions, p. 236,) that "since 1839, there has been a marked tendency to declension, from year to year, and nothing, probably, has prevented a regular diminution in receipts, and a more than proportionable falling off in interest, but the resort which has been had from time to time, to temporary appeals, founded on the existence of unpaid claims on the treasury, and the suffering condition of the missionaries." This fact seems to me, to be convincing. These pecuniary revivals, and conversion of the world by the powers of the dollar is foreign to the spirit of the Church. This same confession of failure is made by the Foreign Committee. (Ib. p. 255.) "An experience of ten years has demonstrated to them (the Committee) that in order to sustain the missions of the Church already authorized, and much more if we hope to increase their extent and efficiency, many parishes of the country, from which no support is derived, must be excited to contribute their portion towards this great work." I ask, now, is the fault in the Church, or in this system, which they are seeking to graft upon it? Their answer is, it is in the Church. An infallible wisdom seems to sway their conclusions. They manifest no doubt in their system of operations; though St. Paul was no salaried missionary of their ilk—though antiquity is abundant in instances of men going forth in dependence only on "that Providence which clothes the flowers and feeds the little birds." This, this alone is the way to carry out a missionary spirit—this bantling of dissent and a spurious Protestantism, which rejects the example of Abraham going out at the word of God, to live "a pilgrim and a sojourner" in the world, while it claims to be justified by Abraham's faith, which rejects the model of the first Missionary, St. Paul, who worked with his own hands, while they urge his epistles to justify their doctrinal speculations—this system, devoid of self-denial, faith and authority, is the only way by which a Church can show its desire for the spread of true religion. They hesitate not to blame the Church. They say (p. 255) there are "very many congregations which are not *properly* informed." Where are they? There are those which require "to be *faithfully visited*." Where are they? Who are these *unfaithful* priests? Bring them forward, and let some canon be provided to make them answerable for breach of faithfulness. The assumption therefore is this:—There are many congregations which have unfaithful priests, and these societies are the appointed inquisitors general to search them out, and "visit" them for the purpose of fulfilling the duty, which their pastors had failed to do. But let them speak for themselves. Behold this race of inquisitors general—of begging Friars—Wesleyan Exciters of Godliness, Protestant collectors of faithful dollars to save the world, who are about to spring up as an organized band in our midst, to visit unfaithful congregations, inform them "properly," while they are amenable only to a central board for their actions, and dependant upon them for their support. The Special Committee on page 240, "refer to the practice of having the claims of the Domestic Missions presented to as many congregations as possible by *agents* and *representatives, who appear before the people clothed with the authority of the Church*, for that special purpose," &c. But this may perhaps interfere with the clergy in their parishes as already organized by the Church. What then? Behold. (P. 241.) "It has been always understood that when agents of this Society enter within the jurisdiction of the ecclesiastical authority of any diocese, they are bound to pay respectful deference to the wishes of such authority as to the manner in which they should proceed. But (mark this) they owe deference also to that authority which has constituted this board, and which has proclaimed the field of our labors to be co-extensive with the world: and it is earnestly desired that there may be such mutual concessions, that while the paramount duty of self-preservation and self-extension which pertained to each diocese, shall not be compromised, the *Church* may, through *its* Board, enjoy, unrestricted, the privilege of pleading before all our people for the suffering and neglected thousands, and hundreds of thousands who have been confided by the General Convention to our care." Here is an issue.—The Church and "its Board" against single Bishops. And if a Bishop is hardly respected, where shall our parish priests appear? Who dare raise his voice in dissent against this "Special Agent of the Church," to whom she has given power and authority to "plead before all our people." Fortunately a canon makes every priest the "king in his own castle." And if faithful to law and order, it becomes them to check this new Jesuitism in its infancy, and while yielding, if they think right, their pulpits to these pecuniary revivalists, as a favor, to refuse it when insisted upon as a right. This power does not belong to these Boards, and no assertion of theirs can gain it for them, though the frequent repetition, if unchallenged, may practically secure it. On p. 242, the 4th resolution of this report is—"Resolved, that the Board approve of the appointment of special agents to visit the Churches in behalf of Domestic Missions." And now behold the commentary of this new plan, p. 250, "The Diocesan of Western New York having in connection with assurances of his deep sympathy in the Missions of the Committee expressed a strong conviction that, in the existing plans of his diocese, special agencies from abroad would weaken rather than strengthen the general interests of the cause, the Committee, in deference to his request, instructed their special agent not to visit his diocese." Who does not see the covert Jesuitism of this language? By what right do they go to any diocese without leave from the Bishop? And then "in deference to his request," not submission to his authority, they are pleased to retire. Suppose they differ from a Bishop in this question—whether his plans are the best. Then his request will fall before the power of "the representative of the Church." Imagine this Board to gain for these assumptions the sacredness which is the result of frequent repetition, during a course of years. Then let any bishop oppose who dare. How soon would he be met by the thunders of these Protestant Torquemadas, which have already resounded against some of their body. Let any parish priest be so blind as to see no wisdom in a system which is the contradiction of all Scripture and antiquity even down to the missions to the savages of this country—who cannot see propriety in every missionary being a paterfamilias, when thousands of men are going out to gain other ends without these sweet solacements and worldly cares. Let such an one oppose this scheme, and refuse these agents a place in his chancel, and what a cry will be raised against him. If he be suffered to remain in his place, he will be fortunate; but he will surely be ostracized by the emissaries of these Boards. For one, sir, I am willing to take issue here. In my conscience, I believe this system, which now is in its infancy, a false system; and I care not how soon it is replaced by a better feeling and a higher mode of operation, which shall encourage men to go out *alone*, and *by faith* in the *daily providence* of God, which will never bring about such a concatenation of ideas, as has been urged upon us by these societies for the last year—that the Church is in debt—that she is overdrawing her account of faith—that the Bride of Christ, to whom he has given the heathen for an inheritance, is about, unless special agents be sent out for 500 dollars or more a year, to become a BANKRUPT.

X.

For the Churchman.

PRAYER FOR THE DEPARTED.

Mr. Editor,—Your paper of the 29th, through some fault of the mail, did not arrive in season to allow me to reply in the next to our "Old Friend."

Our "Old Friend" seems not to have felt the force of my last communication very much, for he says, that it was "*more urbane than formidable.*" Well, I am glad to receive that commendation, for I had rather suffer defeat in a controversy, than be guilty of a breach of gentlemanly decorum or sin against Christian charity.

I. Our "Old Friend," seems to think that the collocation of the words, "*we, with those may have,*" is not very important. He asks if the collocation of the words . . . so define the phrases . . . how can so many good scholars hold otherwise?" This is his only answer to that part of my argument. But I am not anxious to give an answer to his question. Perhaps he can best answer it, himself, being one of those to whom he refers. "*Many good scholars*" have certainly been mistaken in many things. They may have been mistaken in this. I do not believe in the infallibilty of any man or any body of men. Men, learned and pious men, sometimes mistake through inadvertence, and at other times they are led into a palpable mistake through the influence of a preconceived opinion or prejudice—and there are some who deny what they see to be obviously true from a less excusable motive. I presume to judge no one. But this is sufficient to meet the argument implied in our "Old Friend's" question.

I still think the collocation of the words of *great* importance. It is by this only that we can determine the meaning of many passages in the English language. Now, I will not say that one might not be so clumsy in his use of language, as to pray, "*we with those*, &c. when he meant *we* WITHOUT *them may attain*, &c., what they now enjoy, or will most assuredly attain. '*With*,' is a conjunctive proposition, and conjoins "*we*" and "*those*," in something. By putting "*with those*" *before* the verb, the most natural effect is, to conjoin "we" and "those" in the petition of the verb. By placing the phrase "*with those*," *after* the verb, it would simply conjoin "we" and "those" in the thing prayed for, without including "*those*" in the petition. Now, I will not say but that one might put "*with those*" before the verb, when he did not intend to include "*those* in his petitions; but I say that it is not the legitimate nor the natural collocation. And in proof of this, I cite an authority which, (whatever others may think of it,) must be satisfactory to our "Old Friend." I refer to *his own instances* in the last but one of his communications. "*I go with you.*" "*I will rise with the sun.*" I pray that *I may rise with the sun*. Here are three instances, and in neitherof them did he place the "*with*" and its objective *before* the verb, but in every case *after* it. Now, as the whole force of his argument depended upon his putting the "with" and its objective *before* the verb, he certainly would have done so if that had been the natural collocation, or one which the genius of our language would at all allow.

I will say no more on this point, but to give notice that I shall feel bound, if further pressed, to present, in addition to what has been already said, the alternative, which I would now do, but through an unwillingness to add more than enough, and thereby prolong the discussion. The alternative is, that the passages in our Prayer Book under consideration, are either a prayer for the Dead, or by implying that the dead have already attained what we pray for, they are a denial of the V., VII., and XI. articles of the Creed, [the Apostles] that is "THE INTERMEDIATE STATE." "THE RESURRECTION OF THE BODY, and THE GENERAL JUDGMENT, and perhaps still more expressly, the IX., viz.: "THE HOLY CATHOLIC CHURCH AND THE COMMUNION OF SAINTS."

One word about Prayer for the Dead being rejected by the authority of the Church, at the compilation of the Second Book of Edward VI. The first of Ed. VI. contained a distinct and separate collect for the Departed, and a Communion Service to be used at Burials. These were both omitted in the Second Book. And this is the whole substance of the matter. It has nothing to do with the construction of the passages under consideration.

II. As to the Compilers of the Prayer Book. These Prayers for the Dead were omitted in the Second Book of Edward VI., through the influence of the foreigners who had come into England to reform the Reformation. But the accession of Elizabeth did *not* place the Reformation where it was at the death of Edward VI. The Prayer Book was modified *very materially*. The clause under discussion at the end of the Prayer for the Church Militant was then added, and considered by those who added it, and by those who objected to it, as a petition for the Dead. At Hampton Court and at the Savoy Conference the Prayer Book was again and again revised and changed, and at each revision removed farther and farther from the Calvinistic or foreign theology. The passage in the Burial Service of which we are speaking, was changed, not that it might not be a Prayer for the Dead but, that it might not imply the certainty that the deceased (it is being buried,) was one of those who would obtain a perfect consummation and bliss.

Now, although "Cranmer and his associates" did consent to the removal of the distinct and separate Prayer for the Dead, and the Communion Service at the Burial of the Dead, they have no where, so far as I know or believe, left an expression of their understanding of the passages under discussion. The passages in their day *did not exist* as they now stand, and the one in the "*Prayer for the whole Church, &c.*" did not exist at all. We cannot, therefore, have any earlier or more decisive authority for their interpretation than that which I have given; OVERALL, SPARROW, and COSINS: for though they were "a half century," or "a century later" than Cranmer they are as early as the passages themselves, and are, moreover, the very men who put them into the Prayer Book in their present form. This testimony stands unequivocal and uncontradicted. And this is *all* the testimony in existence, so far as I know, coming from the same source, on this point. With our "Old Friend's" leave I must, therefore, consider this point as settled beyond further controversy.

III. I come now to the Scripture authority again. I have relied upon the general principle—

We are to pray for all saints,
The departed faithful are saints,
Therefore, we are to pray for them.

Our "Old Friend" seeks to avoid this conclusion by saying (1) that "saints" sometimes does not include the dead; (2) that it includes angels; (3) that we are to pray for "all men," and since the dead are called "*men*" *sometimes*, we are to pray for the *un*righteous dead, &c.

Now, as to the first, I need not inform our "Old Friend" that a word, especially when used in connexion with the adjective "*all*," must be taken in its most comprehensive sense—unless something (1) in the context, or (2) in the nature of the case requires that it should be otherwise understood. Now, neither of these answers has been given to my argument by our "Old Friend," and therefore it stands undenied.

But he attempts to escape the conclusion by (2) and (3) a *reductio ad absurdum*, "Your mode of arguing," he says in effect, "would prove that we should pray for the angels, and the *unrighteous* dead, as well as for those departed in the faith and fear of God." To this I reply:

We cannot pray for those for whom there is revealed to us no good thing yet in store for them;

But there is revealed to us no good thing in store either for the angels or for the unrighteous dead—the former (angels) enjoying *now* all the blessedness that is designed for them, and the latter (the unrighteous dead) having no promise of any thing but punishment;

Therefore we can pray for neither angels nor unrighteous dead.

Now, here I show in the nature of the case a reason why the language cited cannot include the angels or the unrighteous dead. To this "Old Friend" makes no reply, but still urges the objection. Does he not feel the force of this answer to his *reductio?* I think he must be the only one of your readers that does not perceive it to be a complete answer.

The language "all saints" and "all men" must be taken in their most comprehensive sense.

I have shown that they cannot include, in reference to our prayers, either the angels or the unrighteous departed;

But no reason has been shown why these expressions should not include, when referring to our prayers, as elsewhere, the righteous dead;

Therefore, when we are commanded to "*pray for all men*" and for "all saints," we are to understand as included in our prayers the righteous dead, but neither angels nor unrighteous dead.

If there is any error in this reasoning, I trust "Old Friend" will be able to put his fingers on it at once; and I shall be as ready to confess the error as he to point it out.

"Old Friend" says that there are no instances of Prayer for the Dead in the Scriptures. But he is too fast. I admit no such point; but *for brevity's sake* have omitted all reference to them as unnecessary if the general principle is established.

Again; an "Old Friend" thinks that the fact that in the instances cited no mention is made of Prayers for the Dead, is proof that none were made. But this is a very unsafe mode of arguing. Let me give a case which I conceive to be parallel. James Lord, a learned *Professor in Divinity* argues thus: "It is true that our Lord commanded the disciples to baptize in the name of the Father, and of the Son, and of the Holy Ghost, but he did not command them to use these precise words; and in the instances in which the administration of the rite is spoken of in the Acts and Epistles, there is no mention of their having used these words—an omission which is unaccountable if those words had been used. I therefore conclude that there is no necessity for the use of these words in the administration of this rite, and in fact that the Apostles did not use them." But his reasoning did not convince me, and I rather think it will not convince our "Old Friend." I rather inferred that the use of the prescribed formula was so much a matter of course, so well understood to be the invariable course, that the necessity of mentioning it did not occur to the sacred writers.

The omission to mention a general and undisputed usage is no proof against its existence.

Our "Old Friend" says that "the Jews prayed for the Dead, and to do so was acknowledged to be praiseworthy." Precisely. I thank you for the admission. It leads to a branch of the argument on my side which I had before thought of citing, but thus far forborne. Did Christ condemn that usage? No. Did the Apostles condemn it? No. Did the early Church discontinue it, or understand that it had been rejected by Christianity? On the contrary, they continued it as a part of Christianity, a principle of the Church. How then can we condemn them of error in this matter? The use was in existence before Christ, and thought to be "*praiseworthy*." Christ and the Apostles no where spoke of it with disapprobation, but used language which justifies and adopts it into the Christian economy by inevitable inference, and the early Church were every where in possession of it as a part of "the faith once delivered to the saints?" Really this seems to my mind conclusive on this point.

I will submit, in conclusion, that, unless our "Old Friend" has some *new matter* to introduce, we had best leave the subject now to the remarks of the Editor, which he has promised to give. I throw out this suggestion, from the impression that we shall tire our readers without instructing them by prolonging this matter any further.

CONTRIBUTOR.

P. S.—As I am obliged to write a hundred miles and more from my Library, and far from my books, to which I cannot refer on the subject, I may have fallen into some errors in my historical statement. I mention this fact as an apology for such mistakes, if there are any. I am sure, however, that there are none that can effect the argument.

For the Churchman.

ROMISH RE-BAPTISMS.

Mr. Editor,—Schism seldom stops till it runs into heresy. I am led to this remark by what appears the additional heresy into which the Romish schism in England and America has lately fallen. I mean in the Re-Baptism of those unhappy recusants, who, having forsaken the Catholic Church, have recently joined that communion.

Many of your readers perhaps may not be aware that the fourth Canon of the Council of Trent, respecting Baptism, is to this effect:—"Who ever shall affirm that Baptism when administered by *heretics*, in the name of the Father, and of the Son, and of the Holy Ghost, with the intention to do what the Church does, *is not true* Baptism; let him be accursed."

Surely, therefore, all those Romish Priests who have administered Re-Baptism, and all those recusants who have received it, are at this moment under the ban of the Romish Church with which these Romish sectaries, (for in England and the United States, they are of course only sectarians) hold communion, being declared by the *infallible* (!) Council of Trent "accursed."

Alas! for the sad condition of those fallen brethren who have gone out from us to be thus pronounced "accursed" by the highest authority of the Communion they have joined.

Can you, Rev. Sir, explain to us the grounds of defence which the Romanists set up for this strong inconsistency, by so doing you would much oblige one who prays that your efforts to place the Church of God, in all the *purity* of its Reformation, and the hallowed *safety* of its Apostolicity, before its members may be so crowned with the divine blessing as to save many from the *fatal step* of leaving her, because, she is in the wilderness and struggling with infirmity. Thank God, as she is the *only* ark of safety, so she is with all her faults, a *sufficient* one, to all those walking faithfully in Her, lean with her on the bosom of her Heavenly Bridegroom.

In much haste,
Yours faithfully,
A CATHOLIC

Canada West, Sept. 2d, 1846.

For the Churchman.

Mr. Editor,—The following communication has been sent to the editor of the Protestant Churchman, in correction of the gross misrepresentation given in his paper as to the late Convention of the Diocese of W. N. Y. In order however to ensure the public exposure of this false effort, I beg the insertion of the same in your own columns. Your well-known impartiality in giving to your readers the views of *both sides* of a question, encourages the making of this request. Yours &c.

TO THE REV. J. W. BROWN,
Editor of the Prot. Churchman:

Rev. and dear Sir,—I have just been reading your last number. Allow me to correct an error or two.

1. The *Rev. Dr. Rudd* made no speech in the late Convention of the Diocese of W. N. Y. It was the *Rev. Dr. Judd* who rose "to define his position:" 1. To clear himself, as he did effectually, from the slander of "his being a Low-Churchman." 2. To unburthen his mind of certain sentiments of "loathing" towards "those who pass from being Protestant Episcopalians to become Romanists." He "was no hater of the Church of Rome, and no abuser of it, and (as he was understood to say) no admirer of *Protestantism*, in the broad sense of the term. He was a Protestant Episcopalian, a Churchman, and loathed apostacy," &c., &c. He had confidence in the internal fountains of influence in the Seminary,—as to most of the Professors, the most entire confidence; but (as in your editorial) imputed all the error into which its pupils had been led, to the Rev. Dr. Seabury and the New York "atmosphere."

2. As to what you say in regard to "voices till now silent or of hostile import," allow me respectfully to question, whether you have not sinned against truth, charity, and the proprieties of our ecclesiastical relations? If you allude to *Dr. Rudd*, he did not speak, as you assert, following a misprint in a secular paper. It was *Dr. Judd*. If you allude to Bishop De Lancey, his address was almost wholly *a compilation* from successive publications of his, *in the last four or five years*, most effectually contradicting the charge of a change of opinion, and of "echoing" your "cry of alarm." The Bishop of W. N. Y. has not been slumbering at his post till now, Sir, and the rewards of his vigilance, and *wise and quiet care* in his appropriate station for the Church's interests, will never be the recompense of an "echo!" "Hostility" to truth, Sir, in a Christian Bishop, is a grave matter. On whom would you fix the charge?

3. Judge Carroll will not thank your correspondent for his talk about *proscription*. It is known that he would have declined the office of Delegate to the General Convention; (he is in Congress, and has large claims upon his time from the cares of extensive personal interests,) and rejoices in the selection of so fit a representative, Mr. Seymour, by a very unanimous vote. Judge Carroll was absent from the Convention. Mr. Seymour actively engaged in his duties.

4. Western New York is peaceful and prosperous. It has been so all along. Its Conventional meeting presented nothing that would have been unfit for the most solemn ceremony of our religion. Its whole action in every point was earnest, Christian, and either unanimous, or nearly so. It owes nothing of this to *Foreign Influence* in any quarter. The sources of its life, and purity, and peace, are within itself. The "echoes" that are heard from it will be few and feeble. It has no ties. May no one incur the guilt of forming or fostering them!

5. The present writer appreciates, as you know, the anomalousness and the perils of a religious editor's position. He doubts the tendencies of their labors as Presbyters of the Church, and is yet ready to make allowances for the difficulties of their position, and to admit the sincerity of their motives. But if the proceedings of the Bishop and Convention of W. N. Y. are fit only to appear in the light in which your paper presents them to-day, then he knows not what can furnish lawful occasion for thanksgiving to God, or congratulations to a band of united brethren.

N. N.

New York, Sept. 4, 1846.

The Churchman.

NEW YORK, SATURDAY, SEPT. 12, 1846.

FLOYD SMITH, General Agent, No. 12 John-st up stairs.

NOTICE.—For the greater convenience of subscribers to The Churchman out of the city,—Notice is hereby given, that all dues may be *remitted directly* to No. 12 John street, postage and exchange, at the expense of this office.

DIOCESAN CONVENTION.—As a matter of convenience to parties interested. the following form of Certificate of Lay Delegates to our Diocesan Convention is given, in the absence of any form authorized by that body. At the meeting last year a Committee was appointed, who have this subject in hand, and who will doubtless report thereon at the ensuing session. The form now suggested meets, it is believed, all the requirements of the Constitution and Canons; and Certificates prepared accordingly will not be liable to any question.

FORM OF CERTIFICATE, &c.

"This is to certify that Messrs. A. B., C. D., and E. F.* have been duly appointed by the Vestry† of — Church, in the town of —, County of —, Lay Deputies to represent the said Parish in the next Convention of the Protestant Episcopal Church in the Diocese of New York; and that the said persons are qualified to vote for Wardens and Vestrymen of the Church aforesaid."

—— —— Rector of —— Parish.
or, a Warden of do.
or, Clerk of the Vestry of do.

[Date.]

Mr. Editor,—It is somewhat more than a year since two communications on the "Papal Supremacy" appeared in your paper over the signature of "Σ." I do not suppose that their *effect* was such as to impose the obligation of retracting arguments in whose soundness I no longer believe, but honesty seems to demand that I should at least *try* to make the acknowledgment of error as public as its promulgation.

The argument to which I refer was based upon Fleury's account of the controversy between the African Bishops and Pope St. Celestine, arising out of an appeal to Rome by a suspended or degraded Priest. It was asserted that the character of the controversy proved the African Bishops to have had no conception of such a supremacy as is now claimed by the Roman See; and from this, on the presumption that the existence of a power of such vast moment must be known to the whole hierarchy, it was concluded that no such power did exist.

It is not my purpose to discuss this subject anew—It is sufficient to say that, as the whole controversy had reference to the regulation, *not of faith*, but of *discipline* if it were admitted that the African Bishops were justifiable in their resistance, and that Rome was encroaching upon the rights of other Sees, in such a matter, it would by no means follow that the conclusion which I then sought to establish is true. Indeed, if I remember rightly, I endeavored to strengthen the probability of my conclusion by showing that the Papal Supremacy, of necessity, involved the Papal Infallibility, and *now*, if we substitute the *See of Rome* for the *Pope*, I doubt not that the assertion is true:—or that if one of these propositions does not *involve* the other, they are so co-extensive, that one being proved the other follows of course. And in the exercise of that private judgment which *must* be the virtual guide of a Protestant maintaining opinions not generally received by his own spiritual teachers, it has since seemed to me that our blessed Saviour gives us a glimpse of that consequence in the remarkable words—"Simon, Simon, behold Satan hath desired to have you that he may sift you as wheat. But I have prayed for thee that thy faith fail not: and thou being once converted, confirm thy brethren." St. Luke xxii. 31–2. But, as I have said, I do not propose to discuss this question anew. As a Roman Catholic, I have not merely a theoretical oracle whose dictum being never heard is ever open to discusion, but a living speaking teacher who requires of *me* only faith and obedience. Yet it may not be amiss to say that I have been long restrained from acknowledging this teacher, by, perhaps in some degree wilfully, shutting my eyes to all but one evidence at the same time. I have long seen that the Church must be infallible—acknowledged the Primacy of St. Peter and of the Bishop of Rome as his successor. Each of these doctrines has been taught by the earlier divines of the separated Anglican Church. I have read the testimony of the early Fathers to the immaculate faith of the See of St. Peter, and have known that the great body of Christians have acknowledged, and acted upon, the necessity of communion with the Roman See; but as neither of these and other like propositions seemed, by itself, sufficient evidence of the Roman Supremacy, I have in time past been led to deny it;—not seeing what now seems so evident, that all, together, make a mass of evidence which may well be likened to "a city set on a hill that cannot be hid."

Σ.

It is reasonable that the writer who desires to retract, should have the opportunity to do so through the same medium which has given his lucubrations to the public. We feel no hesitation, therefore, in complying with the above request, though we have strong doubts whether we ought not to give the name of the writer in connexion with his present communication, in order to relieve others who have contributed to our columns from the possibility of having any such retraction imputed to them. We are unwilling, however, to make a disclosure of which the writer himself, it would seem, does not perceive the propriety; and are therefore content to say that the communication has not come from any clergyman or candidate for orders, nor from any layman whose name has been publicly connected with the affairs of the Church.

The matter referred to is briefly as follows. In the early part of the 5th century, one Apiarius, a priest who had been excommunicated by Urban, Bishop of Sicceum, fled to Rome, where he was favorably received by Zozimus, Bishop of Rome, who not only granted him communion, but sent a deputation to Africa requiring the African Bishops to restore him. In order to accommodate the matter the Bishops of Africa put Apiarius out of the Church of Sicceum but allowed him to exercise his functions elsewhere. A few years afterwards Apiarius was condemned again, and again had recourse to the see of Rome, which, Zozimus and his successor Boniface, being dead, was then filled by Celestine. Celestine also patronized the unworthy priest and sent a deputation to Africa to have him restored. The Bishops of Africa, however, (having in the mean time procured authentic copies of the Canons of the Council of Nice, on which the Bishops of Rome had pretended to rest their right of appeals,) condemned Apiarius and wrote to Celestine, Bishop of Rome, that he had no right to receive the Appeals of Bishops or clergymen who had been judged in their own province.

This is but one of a hundred matters in ecclesiastical history going to show that the claims now set up by the Bishop of Rome were unknown to the ancient Church. A year ago the writer saw the fact and its bearing in their true light; in what light he sees it now or what exactly it is which he desires to retract, it is not easy to discover. The facts are not his to retract; they are the property of History, and their testimony against the usurpation of the Roman See is immutable, and remains the same whether the eye that once discovered it is now open or shut against its light. Nor does the writer pretend to have been misled in his statement of the facts, nor to have stated them with any bias against Rome; a pretence indeed for which there is no room, seeing he took for his guide an historian (Fleury) who lived in communion with the Roman Church, though he was far from giving countenance to the scandalous claims and wild theories by which certain parties, both before and since his time, have endeavored to magnify the power of the Bishop of Rome. The facts, however, being admitted, speak for themselves; they show conclusively that the African Bishops, even so late as the fifth century, did not allow the claim of the Bishop of Rome to have appeals made to him for the adjudication of disputes in a Church foreign to his own; a claim which proved a chief means of the aggrandisement of the Roman See both in temporal and spiritual power, and the denial of which in the defence and protection of its revenues and of the liberty of its subjects by the English nation, was the hinge of the Anglican Reformation. There the facts stand; a clear witness, among many others, against the right of Appeals to the Bishop of Rome; and all that this writer now obscurely says about *faith* and *discipline*, *supremacy* and *infallibility*, the *Pope* of Rome and the *See* of Rome, and *propositions involved*, and *propositions co-extensive*, is of no avail to blunt their force.

We pity the man who suffers himself to be decoyed from the beaten road of historical truth into a chase "o'er hills and sinking bogs" after the will o' the wisp of private and fanciful interpretation. Such an one cannot consistently stop at Luke xxii. 31, 32; he must follow the same phosphoric light as it gleams from the interpretation by the infallible see! of the 38th verse of the same chapter, "Behold here are two swords!" a text from which Boniface VIII. argues that both the temporal and spiritual sword are vested of right in the Pope of Rome, and that all human beings are bound to be subject to his dominion.*

We would gladly stop with the retraction; but as the writer prefers some statements which are designed to justify or extenuate his unhappy defection, we continue our remarks.

We cannot allow him to shelter himself under the earlier Anglican Divines. Their doctrine of the Universal Church being kept infallible in the fundamental faith, is a very different thing from that of the existing Church being infallible in all that she says or does. They have given no sanction to this notion of infallibility, which, however, the writer imputes to them, though even this will hardly serve his turn. Neither have they taught that St. Peter had a primacy of jurisdiction over the other apostles, nor consequently could they have taught that any Bishop of Rome has succeeded to St. Peter in a character which he never possessed. To what purpose does the writer mention a "primacy" when he knows that something widely different is meant from any thing which is at all to his purpose? The writer well knows that these are doctrines which the divines referred to have denounced with scorn, and labored to refute; and he does but trifle with himself if he thinks to extract any thing from their doctrines, whether taken separately or together, to uphold him in his present unhappy position.

Considering that he was writing for a journal where such a term could not but be offensive, the writer might have spared himself the mention of the "separated" Anglican Church. As he has used it, however, it is proper for us to tell him that the term is one which has no meaning except on the notion that the see of Rome is the divinely appointed centre of unity, and that this notion is a sheer assumption, wholly unsupported by proof.

Equally objectionable, in this place, is the writer's assertion that he has read the testimony of the early fathers to the "immaculate faith of St. Peter's." To the purity of the ancient faith of the See of Rome, he may have read many testimonies of the fathers, for many are to be found; but if he thinks he has read any testimony of the early fathers in favor of the worship of saints or images, or purgatory, or the Romish sacrifice of the mass, or any other doctrine or usage distinctive of modern Rome, he may rely upon it he has been deceived; for no such testimony exists.

With these remarks we leave the writer to his own reflections. He knows what the Catholic Faith is, and he believes that except a man keep it whole and undefiled, he shall perish everlastingly. And yet with his eyes open he abandons the Catholic Faith whole and undefiled, and consents to accept it as it has been mixed and debased, and is liable to be more and more mixed and debased, with *the dicta of a theoretical oracle!*

It seems from the leading article in the *Christian World*, (Boston, August 29,) that at a late Missionary Convention in Bangor, Me., the Rev. Dr. Anderson, a prominent member of the American Board, took certain bold positions as to the tests which missionaries should impose upon their converts. The *Christian World* gives the following, for which it is indebted to a Bangor paper:—

In regard to Polygamy, Dr. Anderson remarked,—"that after a full consideration of the subject the missionaries came to the conclusion, that the sinfulness of polygamy was not so clearly taught in the New Testament as to make it a test of exclusion. It was, however, regarded by the missionaries as a bar to holding church offices." With reference to the question of slavery, Dr. Anderson said, "whether or not, slaveholding, under the circumstances of the case, was inconsistent with piety, in the Indian communities, the missionaries, who were excellent men, were better judges than we could be. The rule of the missionaries, which he thought a wise one, was to admit members on the single ground of piety." And that "slaveholding is not necessarily inconsistent with receiving a man into the Church,—that it is not to be regarded as a disciplinable offence."

In answer to inquiries, Dr. Anderson further stated that the committee would *recall* a missionary who should receive, into the Church, persons entertaining Unitarian, Universalist, or Mormon views, even though he should deem them really pious persons.

The above is a good illustration of justification by faith only, not indeed the faith of St. Paul which shut out Jewish works or obedience to the law of Moses, but the faith of our modern Calvinists, which shuts out Christian works or obedience to the law of Christ. This "faith," destitute of obedience, consists in nothing but a certain state of feeling, and this state of feeling—sometimes denoted by the question, "Is he a pious man?"—is here called by Dr. Anderson and his missionary associates, "piety." That it is compatible in fact with the worst sorts of heresy and schism, and with polygamy and kindred immoralities, is no more than what its theory leads us to expect.

Since it has been decided that "the sinfulness of polygamy was not so clearly taught in the New Testament as to make it a test of exclusion." common sense suggests that the same principle must operate wherever the New Testament is received. We shall not then be surprised to find some sanction given to polygamy at home, as soon as the missionaries or other excellent men who are better judges of local fitness than the soundest expositors of the law of God or the law of the land, shall decide that under the circumstances, in certain American communities, it is not "inconsistent with piety."

The "saints," says a late convert to Romanism, meaning modern Romish enthusiasts, are fountains of truth. So say Dissenters of "excellent men." Romanists convert the Heathen and allow them to remain idolaters; the Presbyterians convert them and allow them to remain polygamists. The apostles and their first successors have much to learn from the Society of Jesus and the American Board.

On the whole this development must strike every one favorably as to the elasticity of the Presbyterian Church. The Society of Jesuits itself can hardly afford a more striking instance than this of the faculty of becoming all things to all men. In America they declare the invalidity of marriage with a deceased wife's sister, abroad they throw no impediment in the way of having four wives or forty at a time. At some future time it may be announced that "after a full consideration of the subject the missionaries came to the conclusion that the sinfulness of Cannibalism was not so clearly taught in the New Testament as to make it a test of exclusion." Would this be inconsistent with enforcing "Total Abstinence" at home? The question may safely be left where it belongs, with Dr. Anderson and the Missionaries of the American Board.

We are very happy to announce that the Vestry of the Church of the "Annunciation," at its meeting held on Monday last, unanimously elected the Rev. Thomas S. Preston, of the Diocese of Connecticut, Assistant Minister of that Parish. Mr. Preston is a graduate of the General Theological Seminary.

The late arrival from England has brought us English Church papers of the 13th August.

In the House of Commons, Aug. 3d, the bill for preventing the union of the Sees of St. Asaph and Bangor, which had passed the Lords, was brought up by Lord Clive, member for North Shropshire. He asked what course the Government intended to take. Lord John Russell replied, that they should oppose the bill if pressed. He hoped that it would not be at present. If it were withdrawn the Government would take the measure into consideration, with the intention of bringing in a bill next year for better Episcopal superintendence in Wales, and a better arrangement of the dioceses. He thought it better to have abided by the report of the Commissioners, and was opposed to preserving those Sees in their present state. Lord Clive declared that he would not press the bill to a second reading.

Mr. Frewen's bill had been brought in in consequence of Lord Clive's, and as that had been withdrawn, would not be pressed any further. This bill, which excited much interest, provided for the erection of nineteen additional bishoprics, making in all 46; the bishops in future to be nominated for consecration by the Queen in Council, without any election by Dean and Chapter, or any ecclesiastical body. The entire Episcopal property was to be vested in the Ecclesiastical Commissioners. Any deficiency in the funds for the support of the Episcopate was to be supplied by an annual vote of the House of Commons. The number of Bishops to be Peers of Parliament should be limited to 26; the two Archbishops and the Bishops of London, Durham, Winchester, and Westminister, to sit in the House of Lords at all times, and of the others, 20 to sit in alternate sessions according to the date of their consecration. No bishop however, living at the time of the passing of the Act, was to be deprived of his seat as a Lord Spiritual. Any Archbishop or Bishop was liable to be removed or suspended by her Majesty in Council, in case of illness, incapacity, negligence, or improper discharge of his duties. The income of the Archbishops and Bishops now living was to be his annual income on an average of the seven years prior to the passing of the Act and in the case of new appointments, whether to fill vacancies or the new sees, a limited amount, viz., 10,000*l.* to the Archbishop of Canterbury, 8,000*l.* to York, 6,000*l.* to London, 5,500*l.* to Durham, Winchester, and Westminister each, and to all others 3,000*l.* per annum, was to be substituted for the present unequal Episcopal incomes.

Aug. 6, the Religious opinions bill was passed to a second reading by a majority of 69. Lord J. Russell explained and defended it. It was a measure in the first place to repeal two disabilities under which the Jews were at present laboring, viz., an inability to hold land, and a requisition to wear a certain badge as a mark of degradation. Next it repealed the penalties enacted against all persons who attended public worship elsewhere than in the churches of the Established Church, and who refused to attend church on the 5th of Nov. All such measures were to be abolished. The next bearing of the bill was its annulling the penalties against Popish recusants, and all who maintained the spiritual authority of the Pope, which by an act of Elizabeth was declared to be high treason. The act by which the introduction of a Papal bull into the country was declared to be high treason, would also be repealed. Those bulls are sometimes necessary for the appointment of Roman Catholic Bishops and Pastors. If they contained any thing seditious or treasonable they would be punishable the same as other seditions or treasonable writings. Mr. Estcourt (Oxford) and Mr. Spooner (Birmingham) objected to the bill. There had not time enough been given it. The second reading prevailed however, ayes 79, noes 10, and on the 12th the bill was passed in Committee.

August 10th, a bill to naturalize the Bishop of Jerusalem was passed.

Nothing of interest is to be found in the proceedings of the House of Lords.

The Bishop of Kildare died at Dublin Aug. 8. The following is from the English Churchman.

The venerable Dr. Charles Dalrymple Lindsay, who for the lengthened period of forty-two years presided over the see of Kildare, expired at twelve o'clock this morning, at Glassnevin-house, near this city, after an illness of about fifteen days. Dr. Lindsay came to Ireland during the Vice-royalty of the Earl of Hardwicke, and in the capacity, I believe, of private secretary to the Lord-Lieutenant. He was educated at Balliol College, Oxford, and took his degree of master of arts in 1786. He was consecrated Bishop of Killaloe in 1803, and translated to the see of Killdare in the year following, the value ot which, along with the Deanery of Christ Church, is set down at 6,000*l.* per annum. By his death the bishopric becomes extinct as a separate see, and will henceforth be united to that of Dublin, the revenues to be handed over for the use of the Ecclesiastical Commission. The deceased prelate was brother to the late Earl of Balcarras, and had reached his 87th year. He is reputed to have died enormously wealthy, besides having his life insured for a large sum of money. According to the provisions of the Church Temporalities Act, the deaneries of Christ Church and St. Patrick's are to be united, and the title is henceforward to be Dean of Dublin. The Very Rev. Dr. Pakenham, a connection of the Duke of Wellington, is the present Dean of St. Patrick's.

The case of Cooke *vs.* Wetherell has been again tried, but the jury, after two days deliberation, could not agree and were discharged.

The Court of Common Council has voted 1,000*l.* for building six national school-houses in the city.

The Archaeological Institution of Great Britain and Ireland has held its annual meeting. It began on Tuesday, July 21st, at York, and continued in session a week.

Dr. Hook's scheme of National Education is undergoing much unfavorable criticism.

Rome.—The amnesty granted by the Pope has been received with few outward demonstrations of joy. This is said to be in consequence of a recommendation of the authorities. The Pope receives all persons and all petitions twice a week: the first reception took place July 23d. All the political prisoners in the provinces had been liberated. The first *consistoria* was held on the 27th; Cardinal Gizzi was nominated in it Secretary of State, and five Bishops were elected. The following declaration of the Pope's is mentioned by the correspondent of the *Times*. "My people may expect justice and mercy from me, for my only guide is this book" (laying his hand on the New Testament.)

P. S.—It will be seen by the following leader from the *English Churchman* of Aug. 6th, that confident expectations are entertained in some quarters of Lord J. Russell's friendship to the Church, and intention of increasing her efficiency. It must not be forgotten, however, that he expressed himself in the debate alluded to friendly to the positions taken by the Ecclesiastical Commissioners.

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* These names should be written very legibly, and in *full*, not merely with the initials of the Christian names.
† Or, by the Congregation.

* Extrav. Lib. I. Tit. VIII.

Our readers will perceive, by reference to our Parliamentary report of the proceedings of the House of Commons on Monday, that the Church has at length fair ground for expecting an increase of her Episcopate. The Government has taken up the question: the Church has promise from Lord John Russel of a boon greater than she has received since the Reformation. Sir Robert Peel in 1835 gave her a Church Commission, destroyed two of her Bishoprics, and established the right of Parliament to "deal with" her property, in a manner before unexampled, to an extent which no other minister could have attempted with success. But he was the "farmer's and the Church's friend."

She asked for, she required, the opportunity of extending her organization, in order to re-invigorate her strength, to provide (not by State largesses, but from the love and piety of her own children) Spiritual sustenance for a long neglected population, and maintenance for her ministers; Sir Robert Peel denied her an increase of Bishoprics, and, instead of loosening the bands which now hinder and thwart individual munificence, like Tantalus, forced her to prey upon her own vitals, to sacrifice her Cathedrals in order to benefit her parochial Clergy. Lord John Russel has taken a nobler, a more Christian course.

As the servant of the Queen, of Her who is the Temporal Head of the Church of England, he has taken the general question of the wants of North Wales and the adjoining Dioceses into his consideration, from regard to the decision of the House of Lords, and the opinion of the great majority of the Bishops.

We therefore urge the sons of the Church to bid their representatives to lay aside the old rivalries and jealousies of party, of names which have long ceased to have a real signification, and the memory of differences which no longer exist. We urge them to remember in the day of triumph the gallantry with which the Churchmen of Wales have fought the battle of the Church, and to take care that in the forthcoming arrangements due honor and regard be paid to the Sees of St. Asaph and Bangor: this will be the best tribute they can pay to the indomitable perseverance and energy with which Lord Powis and his supporters have triumphed over every obstacle, and obtained so great a benefit as the extension of the Episcopate (which practically must follow from the consideration of this question) not only for the Principality of Wales, but for England.

And now we would only bid every Churchman to offer up his thanksgivings for these unexpected blessings, and to feel that it is not mere politicians who have lifted themselves into power upon the shoulders of the Church, and have desecrated her name by making it their battle-cry amidst the deceit and wickedness of electioneering revelries and professions, that the Church must look for her friends and her defenders, but that in humble trust on Providence, in patient performance of her duties, in the hearts of her own sons, in quietness and confidence, is her strength.

We are obliged to "Rampart," on our last page, for his very judicious remarks on the late communications of "Columba." We had intended to say something to the same effect.

Clement of Rome; *or scenes from the Christianity of the First Century. By Mrs. Joslin.* Baker & Scribner.

The modesty of this volume, and the excellent temper in which it seems to have been conceived, disarms minute criticism, and we are happy to express our judgment that it is one of those fictions likely to be salutary in its effects. Prof. Tayler Lewis has prefixed an Introductory Notice, from which we will do ourselves the pleasure of making an extract:

> The great aim of the following work is to give interest to the early facts and precepts of Christianity, by associating them with an accurate picture of cotemporary Grecian and Roman life. An attempt of the kind appeals to some of the best and deepest feelings of the human soul. With what a profound interest do we look upon even the most trifling relic of ages long since past and gone! A broken vase, a worn out, rusty piece of armour, an almost illegible manuscript, a shapeless lump of rubbish from an ancient building, fill the mind with emotions of which even the least romantic are conscious, but which the most enthusiastic can better feel than describe. We look up to the stars above us with an additional interest derived from the reflection, that they are the very objects to which had been directed the eyes of generations separated from us by the lapse of many centuries. The sublime spectacle presented by the nightly heavens gives rise to another and a deeper emotion, when we call to mind that we are now intently beholding what once fixed the gaze of the Argonautic sailor, or of the Argive warrior on his stormy return from Troy; or which suggested to the Greek his strange mythology as pictured in the fancied forms of constellations, the origin of whose names and groupings are buried in the night of the most remote antiquity. Or do our meditations more naturally connect themselves with the sacred volume—what an emotion, approaching even to religious awe, is experienced, when we behold the same Orion which is mentioned by Amos, the shepherd prophet of Israel, and which yet flames every wintery night, in unequalled grandeur, on our southern meridian; whilst above it may still be seen the Pleiades of Job, and beneath, that same burning Sirius so often mentioned by Homer and the other Grecian poets. It is the interest that links us to a past world. It springs from that unity of life which makes us feel that our own existence is the continuation of one common uninterrupted humanity, and thus furnishes a pledge of the immortality of our individual being.
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> Especially strong is this feeling when connected with the earliest facts of Christianity, the exercises, emotions, experiences, opinions, conflicts, martyrdoms, deaths and triumphs of its first preachers and disciples. Among all which we are compelled to condemn as superstitious and even pernicious abuses of the Romish Church, no one had a more natural or purer origin, in the best and truest feelings of the human soul, than reverence for the relics of the pious and suffering confessors of a better, or what seemed to be a better age. What Christian would not make a pilgrimage to behold the Saviour's seamless robe, or to obtain a sight of that true cross on which Incarnate Deity bore the sins of a fallen world, if he had but rational and credible grounds for believing in their genuineness?
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> A still more hallowed interest leads us earnestly to desire a close intimacy with what we may suppose to have been the private emotions, experiences, and religious exercises of the earliest Christians. Could we know, or, in the permitted indulgence of a sober and Bible-instructed imagination, could we vividly picture to ourselves the daily walk and conversation of Paul, or Peter, or John,—could we sympathise with their secret devotions,—could we bring before our minds their mode of preaching in full those great truths of which they have given the clear outlines in their Epistles,—could we fancy ourselves with them in their journeys by land and their voyages by sea, in their intercourse by the wayside and under the friendly roof,—could we imagine ourselves present in their public worship, and in their more private meetings for social prayer and converse—we cannot help feeling that our faith would be strengthened, and that there would be an increase of that sacred sympathy which connects us with the Church of all ages, with the innumerable company of the believing, who all lived unto God, and who died in the Lord.
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> It is something of this kind which has given rise, in the minds of most Christians, to a special regard for the Confessions of Augustine, even beyond any interest that attaches to his other doctrinal and theological writings. They are most precious as being the recorded *experience* (about the only one that has come down to us) of an early Christian; at least early to us, although he lived several centuries after Christ and the apostles. His account of his own early convictions, of his temptations, his errors in life and doctrine, his spiritual conflicts, his *coming to Christ*, and of his joy and peace in believing, touches a cord in the breast of every one who knows aught of the great struggle between the flesh and the spirit, between faith and sense, between Christ and the world. It makes him feel, most assuredly, that there has ever been but one Gospel, one faith, one hope, one salvation from sin, one experience, whether in ancient or modern times; whether in Rome, or England, or America; whether as exhibited in an Augustine, a Cyprian, a Bernard, an Anselm, an A'Kempis, a Melancthon, an Andrews, a Calvin, a Hall, a Howe, a Baxter, a Ken, a Beveridge, a Fenelon, a Doddridge, a Watts, an Edwards, a Dwight, or a Milnor. He sees, most clearly, that all along this line, (in which the above few names may be taken as the representatives of an innumerable host) there has been, even from the days of Paul and Augustine, an unearthly influence, a life which is not of this world, a series of causes and effects, which, although exerting a vast control over the destinies of our race, have been but little understood by secular writers, and had but little space and little importance assigned to them in what is styled the philosophy of history. He recognizes that during all the long ages of the Church, and in all its historical development, however varied in its external appearance, there has been one system of doctrine, and only one, that has possessed a life-giving power, and always stood forth as the direct antagonist of that world over which it has ever given the victory. By producing this conviction, the little volume to which we refer has doubtless furnished to many minds a stronger evidence of the reality of a spiritual Christianity, than could have been derived from all the works of Lardner, Butler, and Paley.

Thornbury Abbey. *A Tale of the Times.* E. Dunigan.

Though this work is an anonymous publication, there are two reasons drawn from internal evidence in favor of its being the production of some one of those who have lately left the Church of England for the Roman communion in that country. First, the lively pictures which it draws of the unprincipled, cunning, and bigotted self-righteousness of the evangelical faction, and particularly of their insubordination at the time of the "surplice controversy" in the diocese of Exeter. Secondly, the intangible grounds and bewildered state of mind, on and in which Anglicans are represented as running astray from their allegiance. The author seems to have a keen enough sense of the ridiculous, but at the same time no sense at all of what is fair in argument or manly in feeling. Thus his Martin's and Hardy's are true to the life, and may be contemplated with pleasure even after a familiarity with Mr. Gresley's delineations, while, when he tries to show the reasons for which English Churchmen should distrust their church, he falls into errors which no practised controversialist would tolerate, and betrays a distempered state of mind which no ordinary reader can mistake for healthy. Poetry and sentimentality are the guides to his ecclesiastical position, as well as its main defences. Poetry of that intensity, whose inspiration is usually referred to weak tea, and sentimentality which is as babyish and sickening in religion as in love-making—in "Zenosius" as in the "Children of the Abbey." Thus the volume finds a fitting place in "Dunigan's Home Library," a series of green-covered volumes, in which the only argument is an assumption of Roman infallibility, and the pervading spirit, a ceaseless whining about the blessed days of monkery, a trance of ecstacy over a rosary blessed by the Pope, and misty dreams over rhapsodical books of devotion, and of lives spent in singing litanies. That minds do exist to which such puerilities are engrossing ideas is a mysterious dispensation of Providence, but the activity of certain writers in nursing and coddling them is not so much a piece of the Roman craft, about which great things are said if not believed, as an illustration of the well known principle of the demand creating a supply.

The author of the present tale we repeat, is probably a deserter from the English church, some thin-skinned Io of a theologian whom the *oestrus* of evangelicalism has driven to madness and sent forth wild with pain into the strange regions of Romanism and authorship. That the attempted gambols which Io performs are not particularly graceful, is not the fault of the animal, but her misfortune. Her sons will find them "mother's milk" indeed.

There is nothing like defeat to open a man's eyes to the absurdities of his opponents. Thersites was never so powerful in speech as when well beaten. Had our author been strong enough to repulse his disturbers, he could well have pitied and let them alone. As it is, he has run to a safe distance, and now enjoys his laugh. We wish to present some specimens of his avenging cachinnations, and will accompany them with a sketch of the tale.

Thornbury Abbey opens with the baptism of an infant, the heroine, whose name is *Alethea* and diminutive "Ella." The time is twenty years before the "Oxford Movement." Mr. Eynon, her father, is a clergyman, and invites as sponsors Mr. Lester, rector of a distant parish, and Mrs. Hardy his parishioner, an unmitigated evangelical. The ceremony is over and they return home, during which journey Mrs. Hardy has a falling out with her rector, who holds to the Prayer-Book doctrines. She will not sit under him any longer, and "makes bold to tell him that he is no true shepherd," and "that many like her, hungering and thirsting for the waters, get nothing but the coldest and driest morality." Mr. Lester, like a wise man, holds his tongue, and his hungry friend the next day calls upon Lady Martin, a fashionable, but "true sheep," who has built a church in her park for her son to minister in. Upon that gentleman's late exemplary marriage she thus dilates.

"She is so interesting; just the wife for Barrington. We were all at her father's house at the marriage, and the Sunday before Barrington preached—such a sermon—every one was affected, and poor Caro—you would have pitied her. She was taken out of church almost in hysterics," and at the recollection Lady Martin wept. Mrs. Hardy also seemed touched, and sighed and lifted up her eyes; and on her companion resuming the conversation, was even more attentive than before.

"And the night before the marriage, I never shall forget it, Barrington gave an exposition, and was quite carried away in prayer. It made such an impression on the servants. Then every thing was done as quietly as possible the next day. Caro was dressed with such simplicity; only a straw bonnet and a single white riband, and wore the same dress she travelled in—only a colored silk; and there were no favors, no wedding-cake, nor any of those purely worldly things. We were a very short time in church; indeed, Barrington, whose feelings on every subject are so very correct, said to the clergyman in our hearing, that he wished the service to be cut as short as possible, so as every thing disagreeable was left out. The ceremony did not last many minutes. Breakfast was ready on our return, and all the household assembled to congratulate in the hall, which was really very nice, for Barrington made it the occasion of a sweet little address. He is so indefatigable. 'In season and out of season'—that is his motto, Mrs. Hardy."

The fitting congratulations had scarcely been offered to the mother of such a son, when the bride, in obedience to a summons from Lady Martin, entered the room.

Mrs. Barrington Martin was very nice-looking; she was, therefore, less disfigured by the plainness and almost vulgarity of her dress than might have been expected. Her work was in her hand—a man's coarse flannel shirt—and when Mrs. Hardy was introduced as "a dear sister in Christ" by Lady Martin, she advanced and kissed her.

Mrs. Hardy openly expressed her admiration, and having ascertained that her new friend never worked for any but the poor, or for some religious purpose—never sung nor played any thing but hymns—never danced—never laughed—never read works of fiction—never wore bows on her bonnet, or any kind of jewellery, she rose to take her departure, perfectly satisfied with the religion which could produce such fruits."

Twenty years pass, Mr. Lester's son succeeds him, Ella is an heiress and has an estate in his parish, Thornbury Abbey, her father is superanuated, and Herbert Stafford, a young clergyman, her betrothed. Near the Abbey lives a Roman Catholic family of undeniable gentility and a priest of bewitching solemnity. Intercourse is inevitable and discussions frequent, of which, more in time. All this interval the evangelicals have not been asleep, Mr. Martin and his wife and Mrs. Hardy have sowed their tares. The "Tracts for the Times" appear, Mr. Lester reads and likes them, Mrs. Hardy, "hungry and thirsty for the waters" as ever, labors to "send a sword" through the parish. Mr. Martin's two oldest children are unconverted, but the third is a "babe of grace," *ut infra.*

"Mrs. Martin advanced, leading her youngest child—the prodigy. Ella turned to the child, thankful to be relieved from the grandmother. She told the child of a shady lane, where the prettiest wild-flowers grew. "She is very fond of botany," said Lady Martin. "My love, fetch the new book mamma has just written for you. She is taught every thing on scriptural principles, united with scripture. She will learn the Bible and botany at the same time." The new book was produced; pieces of moss were gummed on the leaves, the botanical name above, and a text of Holy Scripture below. "Some of them are really quite curious—Mrs. Martin has adapted them so well. Here is a very nice one, the smallest of all the mosses, and the text is, '*Despise not the day of small things*'"

She was a miniature concordance, and talked Scripture to her doll.

Mr. Lester restores his church, sets up a cross, puts the font in the right place, preaches in a surplice, says the "Prayer Militant," and has a weekly offertory. Mrs. Hardy proclaims the advent of Popery, opens a "Sabbath evening prayer-meeting, and stirs up the parish. The parishioners petition the Bishop. The Bishop says he can do nothing, and advises *both parties* to make concessions. Mr. Lester continues to preach in his surplice, and one fine Sunday the wardens "put on their hats and leave the church." The congregation leave him by degrees. Meanwhile, Stafford is in Italy, where he had gone for his health, enraptured with the Pope and the Angelus bells, and the music, and the pictures, and every thing he sees. Ella, by some unheard of feat of legerdemain, is transformed into a Romanist before our eyes, there being no cause assigned, save a conversation with the solemn priest mentioned above. Stafford returns in the same plight, renounces his church and orders, and marries Ella, and the volume closes with the return of the happy couple from a two years tour on the Continent, and the "restoration" of the Abbey lands. A few years ago a tale of this kind would have ended differently; Ella would have made her tearful exit into a convent, and Stafford would have re-appeared as General of the Jesuits. But neither of them seem to have had a "vocation" for these things. Since Catholic emancipation, the flesh-pots of Egypt emit a seductive odour.

We will devote the remainder of our space to an examination of the controversial bearings of this book. They are made to depend on a single question, before coming to which, we will take notice of a few scattered passages seeming to need it.

P. 65, Mr. Vernon, the Roman priest, is talking with Lester and Stafford on the subject of the Eucharist, and the last is made to say that on this the Church of England does not differ from Rome." "Do you believe as I do?" asked Mr. Vernon in great surprise. "I do!" was said by each in turn. The two ministers appeal to the Prayer-Book in proof.

Now this is either the blunder of one who seeing everything in a mist, cannot distinguish between round and square, or it is a deliberate attempt at deception. No clergyman of any intellectual power would be unable to distinguish the two doctrines. And to hint that the Prayer-Book contains such a belief as has been developed in the Church of Rome into the assertion that "Christ is put to death every time the mass is celebrated," is infamous as well as absurd. That one result of Roman teaching will always prove how different are the principles of the two systems, and that they cannot be confounded.

P. 70, the "story" that Pope Pius V.* offered to acknowledge the Reformed Liturgy is slighted as a fabrication. This is a historical fact, and as such, not to be disproved by *a priori* reasoning, as is here attempted. (*Vide* Evans's "Anglican Ordinations," Baltimore, 1844, a work to which we make frequent references, as it may easily be obtained.)

P. 71, the Communion Office is found fault with for not containing a prayer of oblation "in the proper place." If this means, in the same place with the Missal, it is a cool example of labor-saving assumption. If it means that there is some determinate place for the oblation, we recommend an examination of Ancient Liturgies.

P. 73, the following language is put into the mouth of an English clergyman. "I do not desire to defend that public demonstration, (the Reformation,) on the contrary, I lament from my heart many of its doings." A *non sequitur;* surely a man may lament accidental evils, without abandoning the defence of the Reformation or being ungrateful for its blessings.

P. 79, impertinence reaches its calumniating point in representing an Anglican clergyman, declaring that he holds Roman doctrine in all essentials. The expression might be harmless if limited to the Catholic part of Pope Pius's creed, but in the sense, doubtless meant no honorable Roman could employ it. We have already seen what kind of Anglicans they were who held it.

We pass over one or two other minor insinuations, and come to the scene where an argument is paraded. The entire stress of the Roman cause is laid upon Archbishop Parker's consecration and its attendants. The Nag's Head fable is waived with an air of candor that is irresistibly comic.

"Catholics do not allow it." (Parker's consecration.) Has the author ever seen Dr. Lingard's letter? We will have occasion however substantially, to refute this, by replying to the several points as they occur.

Romanists formerly, when shamed out of the Nag's Head fiction, would rest their opposition to Parker's consecration on the alleged invalidity of Bishop Barlow's, his chief consecrator. Bishop Kenrick denies that Barlow was consecrated at all,—the unknown author before us allows that he "had been ordained Priest and Bishop in the Catholic church." But he says that he "became a Protestant, and was degraded. These points must be settled with Bishop Kenrick. Barlow could not have been degraded from a Bishopric to which he was never consecrated.

P. 163, we find the assertion that Barlow, being styled only "Elect of Chichester," and having that appointment from Elizabeth, had no jurisdiction. If a nomination by the State gives no jurisdiction, then all the English sees are at present in that condition, with no lawful occupant, and the Pope is bound to make good his pretensions and fill them, not to send vicars alone as now.

"Jurisdiction is necessary for the due fulfilment of an ordination." On the contrary, mission is given by valid consecration, provided the see is not full, and there is no canonical impediment. It cannot be shown that want of jurisdiction on the part of the consecrators is one. Romanists never re-ordain Greek priests, and at the same time they deny their mission.

Conscious that his objections to the consecrators are weak, our unknown indulges himself next in an attempt to disparage the efficacy of the ordinal of King Edward VI. "It could not consecrate; Parker remained what he was, a priest." Mere assumption. Why could it not consecrate? Of course the form was wrong. What should it be? The same with the Roman? But that contains the *identical* (alleged) *defect*, viz., the absence of specific designation of the grade conferred. Nor has the Roman form been always the same: Bishop Kenrick allows that the present one is not to be found in Latin rituals of more than four hundred years antiquity. Were all Roman orders prior to that period invalid? If the Roman church can alter her ordinal without being supposed to admit the nullity of prior ordinations, why may not the English! The ordinal of Edward VI., specified clearly enough in several places what was the object of the ceremony. The Roman ordinal does no more than this. In brief, here is the question—What is meant by form? (If our author had been as candid even as Bishop Kenrick, he would have confessed his ignorance, as that prelate did, instead of trying to confuse the matter by shirking it) If it means the words uttered at the same time with the imposition of hands, then is King Edward's equally valid with the Roman. If it means the whole formulary for the ceremony, then the assumption is made that the slightest deviation from the Roman Pontifical vitiates the whole. A mere assumption again.

P. 165, occurs the old charge that the o al was altered in 1661 from a sense of its insufficiency. It was altered in 1661, but if this were the true cause it is plain that the alteration was a tacit confession of illegitimate descent on the part of the English Church. Her rulers at that time, were they honest men, would have sought a succession from some other quarter. Were they dishonest they would not have laid themselves open to the charge. It follows then that they did not consider themselves by the alteration as admitting the insufficiency of the previous form.

It is denied that Ridley's consecration was recognized by the Roman Church. True to the letter, he was degraded merely as a Priest; but the commission issued by Cardinal Pole recognized him as a Bishop. (*Aug. Ord.* p. 234.)

"No Anglican Bishop or Priest is ever, or ever has bsen received as one, in any part of the Catholic Church," p. 166. If this means that re-ordination has always been insisted on, facts refute the assertion. At the opening of Queen Mary's reign, many of the clergy who had been ordained by Reformed ordinals were admitted without re-ordination. (*Aug. Ord.* p. 234 and 5, where Bossuet, S. Clara, and others are cited to show Roman assent to the validity of Anglican orders.)

P. 167, the insinuation is made that the ordinal in question has never been allowed by Catholics. Here is a wilful concealment of Pope Pius V.'s offer to acknowledge the English Liturgy. And that no formal decision against English orders was made till 1704, and then by the Inquisition only, is a fact well known. *Aug, Ord.* p. 235.

"The Archbishop of Armagh refused to be concerned in it" (Parker's Consecration,) "though he was in London." False. The fabulousness of this story has been often shown. Armagh was at the time a vacant See. (*Aug. Ord.* 34-6.)

P. 169, the whole case is said to turn on Barlow. Not so; for the other three Bishops used the form of consecration equally with Barlow, as appears from the second. So that had Barlow been a layman the consecration would have been valid. The other three were consecrated regularly. (*Aug. Ord.* 192-7.)

As to the main fact of Bishop Barlow's consecration, which has been amply demonstrated, we will not add any thing here. It may be found fully brought out in the work already so often referred to, Essays VI, VII and VIII.

One or two other points in the volume on which comment might be useful are here omitted to be noticed. The way in which rebaptism is defended meets a full exposure, which we hope it will some day receive. The impudence of asserting that a clergyman in full vigor of body and mind, holding a child in one hand, and fully intending to baptize it, is yet unable to sprinkle water upon its face, cannot be paralleled every day. Yet this is the Romish excuse for administering hypothetical baptism to their converts. As to the attempted comparison between this and Anglican rebaptism of Dissenters, it will not hold. The latter proceeds on a denial of the validity of lay-baptism *in toto.*

If the Romanists can produce nothing better than this, from a union of weak arguments and common-place fiction, even as an object of ridicule, the result is a failure. We leave the work with the sense of having wasted our time. B.

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* The proposal was made by Paul IV., and not by Pius. V.—*Ed. Churchman.*

For the Churchman.

A SOBER SECOND THOUGHT.

1st. From an Editorial in the Protestant Churchman, Aug. 29, 1846.

"The Canon requiring a superficial extent of 8,000 miles, in every Diocese to be erected out of one already in existence, will prevent any final action on the subject at the approaching Convention. There can be but little doubt that this Canon will be repealed at [illegible] the next session of the General Conventiou, and [illegible] thus the very oppressive obstacle which now stands in the way of conforming the Episcopate in America to the Apostolical pattern, removed. We do not see why the existence of this obstacle, should prevent the proposing of measures necessary to secure an independent Episcopate for Long Island, believing as we do, that the advancement of the Church in that promising field is closely connected with its separation from the unwieldy diocese to which it belongs."

2d. From an Editorial of the same paper, September 5th, 1846.

"'Long Island' is inadmissible, as it overlooks the fact stated by us last week, that a constitutional provision of our Church forbids any immediate action on the proposed erection of Long Island into a separate Diocese."

Truly such extreme coolness is highly refreshing this hot weather. M. N.

For the Churchman.

THE BURIAL SERVICE.

Mr. Editor,—I was much pleased with the article in your last number on "the mind of the Church."

There was one point brought to my mind on reading it, about which I would like to ask for information. It is in regard to the usual manner of performing the Service for the Burial of the Dead. The Rubric directs, that, "when they come to the grave, *while the corpse is made ready* to be laid into the earth shall be sung or said," &c. The usual custom with us, I believe, is to wait until *after* the corpse has been laid in the grave, before what follows the above rubric is sung or said. So again: the Rubric directs that, "then, while THE earth shall be cast upon the body by some standing by, the minister shall say," &c. Does not a strict interpretation of these words require that this part of the Service shall be used, while those, whose proper business it is, are engaged in *covering up* the body with the earth? If it meant simply, what is our usual custom, the throwing of a few handsfull of earth on the coffin, would the definite article *the* have been used? I would like, Mr. Editor, to have your opinion on these points, and shall remain,

Your obliged friend,

A Churchman.

P. S. While on this subject, I would like also to ask what authority there is for preaching *sermons* at Funerals? And, if it be thought proper, or allowable to do so, at what part of the service the sermon ought to come in?

Domestic Intelligence.

Western New York.—The Annual Convention met in St. Paul's church, Syracuse on Wednesday, Aug. 19th. There were 60 of the clergy and a majority of lay-deputies present. Collection at the opening service $70. Dr. Proal was chosen Secretary and appointed the Rev. Mr. Platt his Assistant. The Bishop delivered his address and the usual committees were appointed. Thursday, 9 A. M. Morning Prayer by Rev. Dr. Shelton, Lessons by the Rev. Mr. Spalding. St. Peter's, Cazenovia, St. James's, Pulaski, Trinity, Rochester, and St. John's, Whitesborough, were admitted into union. The Rev. Drs. Proal and Van Ingen, the Rev. Mr. Pitkin, J. Rees Esq., and P. B. Peckham, M. D., were appointed a Committee on that part of the Bishop's address relating to the General Seminary. At the afternoon session the regular elections were held and resulted as follows: Standing Committee, Rev. Drs. Rudd, Hale, Shelton, Mr. Wheeler, Messrs. W. C. Pierepont, J. Rees, H. Webster L. L. D. and S. D. Burrall. Deputies to the General Convention, Rev. Drs. Proal, and Van Ingen and Messrs. Gregory and Ingersoll of the clergy, Messrs. Hudson, Seymour, J. Earll Jr., and Webster of the laity. The Committee appointed in the morning reported the following resolution, which was unanimously adopted. *Resolved,* That this Convention concur in the propriety of recommending to the next General Convention to consider the expediency of dissolving the General Theological Seminary as a general institution of the Church. The session was closed at 4 1-2 o'clock, after an address from the Bishop, by singing the 107th selection of Psalms, appropriate prayers and the Episcopal benediction.

Episcopal Visitation.—Sunday, Aug. 23, Trinity Church, Rochester. Morning Prayer by the Rev. Mr. Platt, the Ante-Communion and Confirmation Preface by the Rev. Vandevoort Bruce, Rector of the parish, and the Sermon by the Bishop. *Eighteen* were confirmed. The Rev. J. B. Colhoun, M. D. was present. St. Luke's Church. Evening Prayer, by the Rev. V. Bruce, the Lessons by the Rev. Mr. Platt, the Sermon by the Bishop and the Confirmation Preface by the Rev. Mr. Pitkin, Rector of the parish. *Sixty-two* were confirmed. The Rt. Rev. Bishop Lee, the Rev. A. Lockwood and the Rev. J. Norton, assistant minister of the parish, were present. St. Paul's Church. The third service by the Rev. Mr. Platt, the Lesson by the Rev. J. Foote, the Sermon by Bishop Lee and the Confirmation Preface by the Rev. Dr. Van Ingen. *Ten* were confirmed. The Rev. J. B. Colhoun, M. D., was present. The Bishop confirmed also *one* for each of the above named three parishes, in private. Monday 24th, Feast of St. Bartholomew, St. Paul's Rochester. Morning Prayer by the Rev. T. C. Pitkin, the Lessons by the Rev. J. B. Colhoun M. D., and the Sermon by the Rev. Dr. Van Ingen, from 1. Corinth. vi., 20. The Bishop celebrated the Eucharist and admitted to Deacons' orders, Walter Ayrault, A. M. to priest's orders, the Rev. C. H. Platt, J. Foote and J. N. Norton. The Rev. C. S. Putnam of Massachusetts, was present.

At a meeting held in Syracuse, Aug. 20th, the Standing Committee recommended to the Bishop as candidates for orders, T. M. Bishop, C. B. Elworth and G. H. Mc Knight.

Maryland. *Episcopal Visitation.*—Saturday, Feast of St. James, July 25th, St. James's College Chapel. Morning Prayer and Sermon by the Bishop, Lessons by Prof. Jewett. Sunday July 26th, 7 A. M. Morning Prayer by Prof. Jewett, Lessons by Rev. Mr. Wheat, Psalter by Rev. Mr. Lyman and Sermon by the Bishop, who also confirmed 5 of the Students. 11 A. M. St. Paul's Church, Sharpsburg. Morning Prayer by the Rev. Mr. Wheat, Sermon and celebration of the Eucharist by the Bishop. At night of the same day, St. John's Church, Hagerstown. Evening Prayer by the Rev. D. E. Lyman, Lessons by the Rev. G. B. Lyman, Rector of the parish and Sermon by the Bishop. July 27th to 29th. Examination of the Grammar School and College of St. James's, and meeting of the Trustees. July 30th. College Commencement, opening and closing prayer by the Bishop. Aug. 1. Emanuel Church, Cumberland. Morning Prayer by the Rev. S. Buel, Rector, Sermon by the Bishop, who also confirmed 2 persons. Evening Prayer by the Rector and Sermon by the Bishop. Aug. 2d, Sunday. St. George's Church, Mount Savage works. Morning Prayer by the Rev. Mr. Kehler, Sermon and celebration of the Eucharist by the Bishop. Emanuel Church, Cumberland. Evening Prayer by the Rev. Mr. Buel and Sermou by the Bishop. August 4th. St. Thomas's Church, Hancock. Morning Prayer by the Rev. Mr. Lyman, Sermon and celebration of the Eucharist by the Bishop, who also confirmed one person. Rev. Mr. Buck, the Rector, assisted. Evening Prayer by the Rev. Mr. Lyman, and Sermon by the Bishop. August 5th, St. Andrew's, Clear Spring. Evening Prayer by the Rev. Mr. Buck, Sermon by the Bishop. Rev. Mr. Berry, the Rector, was present. August 9th, Sunday, St. Paul's Parish Church, Prince George Co. Morning Prayer by the Rector, Rev. Mr. Sweet, Lessons by the Rev. Mr. Claxton, Sermon by the Bishop. Rev. Mr. Beall, of Norfolk, Va., was present. Evening Prayer by the Rev. Mr. Beall, Sermon by the Rev. Mr. Claxton. The Bishop baptized 7 and confirmed 27. Aug. 10th. Morning Prayer by the Rev. Mr. Beall, Sermon and celebration of the Eucharist by the Bishop, the Rector assisting. Rev. Messrs. Claxton and Williams, were present. Evening Prayer by the Rev. Mr. Williams, Sermon by the Rev. Mr. Beall. The Bishop confirmed 8. Rev. Messrs. Abercrombie and laxton were present. Aug. 11th, "Page's Chapel," St Paul's Parish. Morning Prayer by the Rev. Mr. Abercrombie and Sermon by the Bishop. Present, Revs. Beall, Claxton and Williams. Evening Prayer by the Rev. Mr. Sweet, Sermon by the Rev. Mr. Abercrombie and an Address on Confirmation by the Bishop. Present, Rev. Mr. Claxton. At night, in Nottingham, the Bishop baptized a sick child and confirmed 1 sick person. Aug. 12th, "Page's Chapel." Morning Prayer by the Rev. Dr. Marbury, Sermon and celebration of the Eucharist by the Bishop, who also baptized 2 and confirmed 7. After the services the Convocation of Prince George Co. met. Rev. Mr. Mackheneimer, the senior Presbyter, was chosen President, and appointed to preach the Convocation Sermon next meeting, Nov. 11th. Aug. 14th, Court House, Upper Marlborough. Morning Prayer and a Sermon by the Bishop. Present, Revs. Nelson and Pinckney. Aug. 15th, St. Barnabas's, Queen Anne parish. Morning Prayer by the Rev. Mr. Nelson, Sermon and celebration of the Eucharist by the Bishop, who also confirmed 1 person. Present, Revs. Brand and Mackheneimer. 12th, Sunday after Trinity, All Hallows' Parish Church, Ann Arundel Co. Morning Prayer by the Rev. Mr. Brand, Sermon and celebration of the Eucharist by the Bishop, who also confirmed 9 persons. Evening Prayer was said by the Rector and a Sermon preached by the Bishop in an unconsecrated building used as a Chapel by the Parish. Eleventh Sunday after Trinity, Trinity Church, Long Green, Baltimore Co. Morning Prayer by the Rev. E. M. Forbes, Rector, Sermon and celebration of the Eucharist by the Bishop. *Three* were confirmed. St. James's Parish Church. Evening Prayer by the Rector, Sermon by the Bishop, *Five* were confirmed. July 24th, St. Bartholomew, in the same Church. Morning Prayer by the Rector, Sermon and celebration of Eucharist by the Bishop. Trinity Church, Long Green. Evening Prayer by the Rector, Sermon by the Bishop. August 25th, St. John's Parish Church. Morning Prayer by the Rev. Mr. Forbes, Sermon and celebration of the Eucharist (the Rector, Rev. Mr. Keech, assisting,) by the Bishop. *Three* were confirmed. Aug. 26th, Rock Spring, Harford Co. Morning Prayer by the Rev. Mr. Forbes, Sermon and Eucharist by the Bishop. *Two* were confirmed. Aug. 27th, St. George's Spesutiac. Morning Prayer by the Rev. Mr. Crampton, Sermon and Eucharist by the Bishop. *Two* were confirmed.

Tennessee.—The Journal of the 18th Convention of this Diocese has been issued. It was held July 8–11th at Jackson, and attended by 11 of the clergy and 21 lay-delegates. Standing Committee, Rev. Dr. Wheat, *President,* Rev. W. C. Crane, F. B. Fogg, Esq., and J. Shelby, M.D. Delegates to General Convention: Clerical, P. W. Alston, W. C. Crane, T. W. Humes, J. T. Wheat, D.D. Lay: Messrs. Frazier, Fogg, Oldham, and Stephens. There is no summary of Parochial Reports given.

Married.

On Saturday, the 5th inst, in St. John's Chapel, by the Rev. Moses Marcus, B. D., Rector of St. George the Martyr, Robert P. DeSilver, Esq., to Miss Emilie, daughter of Barnabas Bates, Esq., of this city.

Died.

On Thursday, 27th August, of consumption, in the 39th year of his age, the Rev. Peter Richmond Minard, late Rector of St. Paul's Church, of the city of St. Louis, Mo.

Calendar.

SEPTEMBER.

13. Fourteenth Sunday after Trinity.
16. Ember Day.
18. Ember Day.
19. Ember Day.
20. Fifteenth Sunday after Trinity.
21. St. Matthew the Apostle.
27. Sixteenth Sunday after Trinity.
29. St. Michael and All Angels.

OCTOBER.

4. Seventeenth Sunday after Trinity.
11. Eighteenth Sunday after Trinity.
18. Nineteenth Sunday after Trinity.—St. Luke the Evangelist.
25. Twentieth Sunday after Trinity.
28 St. Simon and St. Jude the Apostles.

Notices.

Notice is hereby given that the Annual Convention of the Protestant Episcopal Church in the Diocese of New York will assemble in St. John's Chapel in the City of New York, on Wednesday, the Thirtieth Day of September, at Ten o'clock, in the Morning.

BENJAMIN I. HAIGHT, Sec'y.

New York, September 4th, 1846.

☞ In accordance with Section 5 of Canon II., the Secretary appends to the foregoing notice, a copy of Section 4 of the same Canon, as follows:—

"The appointment of a Lay Deputy to the Convention of this Diocese shall be certified in writing by the Rector of the parish of which he is a representative, or by one of the Wardens, or by the Clerk of the Vestry of such church: and no other certificate of the appointment of any Lay Deputy or Deputies to the Convention of this Diocese shall be allowed or received. And no Lay Delegate shall be entitled to a seat in the Convention unless he be entitled to vote for Wardens and Vestrymen of the Church which he is appointed to represent."

Notice is hereby given that the Annual Meeting of the Corporation for the Relief of Widows and Children of Clergymen of the Protestant Episcopal Church in the State of New York, will be held on Tuesday, September 29th, in the Sunday school-room of St. John's Chapel, at 5 o'clock, P. M.

JOSEPH HUNTER, Secretary.

The Corner-stone of the Church of the "Annunciation" will be laid on Saturday, the 12th inst., at 5 o'clock, P. M., by the Rev. William Berrian, D.D., Rector of Trinity Church. An Address on the occasion will be delivered by the Rector, the Rev. Samuel Seabury, D.D. The Clergy and Laity will assemble at the house of William H. Bell, Esq., No. 94 Twelfth street, near the Sixth Avenue, at half-past 4 o'clock,—when they will move to the site of the Church in Fourteenth street, between the Sixth and Seventh Avenues.

The foundation will soon be ready for the first tier of beams—and the superstructure will be erected with all convenient dispatch—the builders having contracted to have it ready for occupation on the first day of May next.

"*P. E. Church Missionary Society for Seamen in the City and Port of New York.*"—A stated monthly meeting of the Board of Managers of this Society will be held in the Sunday School-room of St. Clement's Church, on Monday evening next, (14th inst.,) at half-past 7 o'clock. Thos. P. Cummings, Rec. Sec'y.

New York, Sept. 12, 1846.

All Saints' Church.—During the repairs of this Church, the Sunday services of the parish will be held in the large chapel of the Rutger's Female Institute, Madison street, near Clinton, at the usual times of half past 10 o'clock, A. M., and half past 3 o'clock, P. M.

September 1, 1846.

The Chapel adjoining the *Church of the Holy Trinity, Brooklyn Heights,* will be open for Divine Service every Sunday at 10 1-2 o'clock, A. M., and 4 P. M. until the Church is ready for consecration in the autumn.

July 25, 1846.

Diocese of Vermont.—*The Annual Conve ntion* this Diocese will be held in Immanuel Church, Bellows Falls, on Wednesday, the 16th day of September, at 9 o'clock, A. M. A. K. Putnam, Sec'y.

Bellows Falls, Vt., Aug. 19, 1846.

Gen. Prot. Epis. S. S. Union.—The advertisement of the publications of this Institution will be found on the fourth page of this page.

Daniel Dana, Jr., Agent.

Acknowledgments.

Domestic Missions.—Since his acknowledgment of the 1st Sept., the Treasurer has received the following contributions:

From St John's ch, Clifton, Staten Island, per the Rev Kingston Goddard, rector, $50; R B Minturn, Esq, 100; through E Wilcox. R A in Pa, Christ ch, Reading, 15; from S B B, 25; St Luke's ch, Philadelphia, 64 75; Trinity ch, Princeton, N J, per Rev A B Patterson, 10; a member of St Matthew's ch, N Y, 5: Grace ch, Camden; S C, 6; Christ ch, Juliet, Ill, 5; for Domestic Missions, from Mr B, 5. Total, $285 75.

THOMAS N. STANFORD, Treasurer,

New York, September 8, 1846. 139 Broadway.

Foreign Missions.—Since his report of September 1st, the Treasurer acknowledges the receipt of the following amounts:

From Trinity ch, Princeton, N J, 62; do, for Africa, 2—64; S S, Grace ch, Lyons, W N Y, education of Montgomery Schuyler, Africa, 15; "S B S," St Luke's ch, S C, per Rev Stephen Elliott, Africa, 5; "S B B," Philadelphia, through E Wilcox, Esq, 25; through H A Trescott, R A, Charleston, S C, St Paul's ch, Radcliffboro', for Constantinople, 24 05; do, do, for Africa, 8 50; do, do, for China, 2; do, general, 41 42; Mrs Jane Neyle, education of a child, China, subscription for 1846, 6 25; Dr Richard L North, education of a child, China, subscription of 1846, 6 25; montnly offerings of St James's ch, N Y, for Constantinople, 6 39. Total, $203 86.

J. SMYTH ROGERS, Treasurer,

New York, Sept. 8, 1846. 69 Wall street.

New York Bible and Common Prayer Book Society.—The Treasurer acknowledges the receipt of the following sums, viz:

From the Sunday school of the Church of the Good Shepherd, Rev Ralph Hoyt, rector, $4; Grace ch, Rev T H Taylor, D D, rector, 50. Total amount. $54.

Donations and subscriptions thankfully received by

Thomas C. Butler, Teasurer and Agent,

At the Depository, 20 John street.

New York, September 8, 1846

Protestant Episcopal Tract Society.—The Treasurer acknowledges the receipt of the follow sums, viz:—

From St Anna's ch, Fishkill Landing, Rev J J Robertson, D D, rector, $10; Parish of Ascension, Carrol co, Maryland, Rev D H Buel, rector, 5; same parish, for Bp Southgate's publications in the Oriental language, 5; "a friend," a gold pencil case, marked F I, and in cash, 2; St Peter's ch, Hobart, Rev Sheldon Davis, 3; a member of Christ ch, Poughkeepsie, by Rev H Wheaton, 5. Total amount, $30.

Donations and subscriptions thankfully received by

Thomas C. Butler, Treasurer and Agent,

At the Depository, 20 John street.

New York, September 8, 1846.

Advertisements.

TEACHER WANTED.

A YOUNG GENTLEMAN who can give instruction in the higher English branches will find a situation every way desirable in a Female Seminary in Virginia—where but a few hours of his time daily will be required, and ample facilities afforded for private study. The arrangement may be temporary for the Winter, or permanent, if mutually agreeable. He will be expected to enter upon his duties on the 1st of October.

Apply at this office.

September 12—tf

A CLASSICAL and English School for boys will be opened about the first of October in a building now erecting for the purpose, in 24th street, between 4th and Lexington Avenues.

The school will be under the supervision of the Rev. Lawson Carter, the Rev. Dr. Henry, Professor of Philosophy in the University of New York, and the Rev. S. L. Southard, Rector of Calvary Church. Persons desiring further information can apply to either of the above mentioned gentlemen.

September 12—tf

Church Publishing and Bookselling Establishment.

Having purchased the stereotype plates, copy-rights, and stock of the following valuable works, recently pnblished by JAMES A. SPARKS, the undersigned can now supply all orders for the same, on liberal erms.

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☞ H. M. O. & Co. have now at press a new edition of the above, which will be ready in a week. Price reduced to 50 cents.

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In a few days.

Christian Shepherd Guiding the Lambs of his Flock.

Vestry-Room Desk and Pew Calendar for 1847.

Altar Tablets.

HENRY M. ONDERDONK & CO.,

September 5. 25 John street.

Communications.

For the Churchman.

TRACTS FOR THE SEASONS.

NO. LXXXIV.

The occurrence of the Autumnal Ember-Days renews the Church's call on all Christian people to special prayer, that by the good Providence and grace of God she may be blessed with a ministry so qualified for their work as may most tend to His glory, the benefit of His holy Church, and setting forward the salvation of all men. A just appreciation of the duties of the ministry, and frequent serious reflection thereon, by both pastors and people, may be hoped, to be, through the divine blessing, eminently conducive to these sacred and momentous ends. Thus also will be fostered that enlightened and Christian view of the relative position, and reciprocal duties of the ministers and members of the Church, which is so favorable to their co-operation, in the true spirit and order of the Gospel, each in his proper vocation, in advancing the cause of their common Lord and Master; all standing "fast in one spirit, with one mind striving together for the faith of the Gospel."

A Christian who is truly evangelical in his principles, views, and feelings, and in proportion to the value which he sets on the inestimable blessings and privileges of the Gospel, has his heart moved to devout gratitude to God for the mercy which, through the ministry, brought him to those blessed privileges by receiving him into that congregation of Christ's flock to whom the promises are made; for whom Christ gave Himself; for whom are provided the renewing, sanctifying, directing, and nourishing influences of the Holy Ghost; to whom appertains the adoption of sons; and to whom is pledged, by a sure and everlasting covenant, the salvation procured by the Redeemer for those who are true to the living faith of the Gospel.

He who is well instructed in Holy Scripture, and in the teaching of the Church, recognises in what has just been said the character and effects which God has been pleased to impart to the sacrament of Holy Baptism. According to the witness of the Spirit in the New Testament, that sacrament is so clearly a covenant-transaction between God and the recipient, that it seems essential to a right conception of it, that in the outward visible sign and form thereof, both parties, as well the ALL GRACIOUS BESTOWER, as the recipient, of the blessing, be present before the Church, in such wise that the Former may thus avouch the latter as favorably received by Him, as embraced with the arms of His mercy, and as made by Him a member of Christ, the child of God, and an inheritor of the kingdom of heaven.

In gracious and merciful condescension to the wants of our nature while in the body, God has been pleased, in all the dispensations of His Church, from its origin in paradise, to deal with men, in their spiritual concerns, by outward and visible transactions, either by Himself assuming a visible form, or appointing angels or men as His agents and representatives. Thus prophets and priests of old were those by whom God spake and acted. When the Divine Prophet and Priest of the Most High God took flesh and became Man, He was attended in His earthly ministrations by apostles and disciples whom He commissioned as His co-workers; and when those ministrations were closed, and He was about to leave the world, He sent His apostles as the Father had sent Him; and in providing for the perpetuity of the last and best dispensation of the Church, and its agency in God's great scheme of mercy for mankind, left His sure and unfailing promise to be with them, in themselves, and those to whom their commission should descend, and who thus would be as they, alway, even unto the end of the world. As soon, therefore, as the pentecostal effusion of the Holy Ghost had imparted to them ability to stir up the high and holy gift thus deposited with them, we find them, in the spirit of this commission, assuming to be Christ's ambassadors, agents, and representatives; and exercising the plenitude of the power delegated to them, by imparting to others the heavenly commission, and establishing the line in which it is to flow for securing to the world, in all future time, the inestimable blessings of "the perfecting of the saints, the work of the ministry," and "the edifying of the body of Christ." Therefore, as the progress of the Church is developed to our view, we find the Holy Ghost making record of "ambassadors for Christ," those who act "in Christ's stead," those "unto" whom "a dispensation of the Gospel is committed," those who are vested with "the ministry of reconciliation;" and otherwise, in various forms, signifying that God our Saviour is ever present with His Church in His appointed ministry.

Thus, then, by His minister, He, in His own Sacrament of Baptism, sets His seal to His covenant of peace in favor of each recipient, making him His disciple, receiving him into the congregation of His flock, enrolling him as His soldier and servant, and conferring on him all the blessed privileges of citizenship of His heavenly kingdom.

As the ministry of Holy Baptism lies at the foundation of man's covenant-interest in the grace of God which bringeth salvation through Jesus Christ, so, viewed in the light in which it is presented to us in the Gospel, may the solemn and devout consideration of it be a perpetual source of meditation and prayer eminently contributive to evangelical affection and duty. The mystery of love and mercy which it illustrates, in attaching such high and holy inward and spiritual grace to so simple a sign and form, refers the devoutly reflecting Christian at once to God as the sole Author and Dispenser of that grace. Were entrance into the covenant to be effected by a man's own act, or by his attaining to a certain kind or degree of mental state—if his own virtue or his own faith were the means whereby he was to be admitted into the appointed way of salvation, human ignorance, weakness, and vanity would be a perpetual source of delusion on this vital point. But now hath God set in the Church those by whom, through a means and a form appointed by Himself, He takes those who, by nature, are children of wrath, and by giving them new birth into a state of salvation, makes them the children of grace.

Hence the holy minded minister of Christ learns the indispensable necessity of the divine commission which has placed him in the ministerial office. As water, without the consecration of the Holy Ghost, could never impart the gift of regeneration, so can no human being be the instrument for conveying that gift, save by the same Spirit's consecration to the office and work of God's ministry. And this is entirely extraneous from himself. No virtue, or faith, or piety, or talent of his own can put him into the ministry, or empower him to represent Christ in discipling the sons of men. Nor can any virtue, faith, or piety, give men the grace of discipleship. *That* must come as Christ has ordained that it should. And as in their natural birth, all the responsibilities of a moral and reasonable nature were laid upon them before they could give the consent of their desire or will; so ever since God has had in His Church an outward sign, sacrament, and means, of the new and spiritual birth, has He ordained, as a general rule, that *its* responsibilities too should be laid upon men before their desire or will can either be felt or known.

The power of the ministry to give Christian baptism, the property whereby water becomes a means of baptism, and the gift to the baptized of regeneration, or birth into the evangelical covenant, are all *of God*. Pious ministers and members of the Church will see in this consideration duly cherished much to strengthen faith, increase humility, and encourage piety and devotion.

But as, in having children given to them of the Lord, parents are invested with an awful trust touching the intellectual and moral faculties and powers of their children; and as in the case of every man born into the world, those faculties and powers are an awful trust committed to *him*, as soon and as long as he is capable of realizing and exerting them; so is it with the fathers and children of the Church, in reference to the latter being born again and made heirs of everlasting salvation. As Christ's sheep in the midst of this naughty world, the ministry, in their respective spheres, are bound to see that they have extended to them, so soon as they are able to learn, all the means provided by the Church for their being sufficiently instructed, and having their hearts, characters, and lives duly interested, in the solemn vow, promise, and profession, whereby the obligations of their new birth were fixed upon them. And this agency in their behalf of the ministers of God, it is the solemn part and duty of the members of the Church to receive, encourage, and improve, with all humility, readiness, and devotion of heart.

This reciprocal obligation of the pastors and people of the Lord is upon them for life. During the whole of the probation of the latter, it appertaineth to the office of the former to be diligent in fulfilling all parts of that ministry which is given them for the perfecting of the saints, and the edifying of the body of Christ.

In our blessed Lord's instructions we find an awful importance attached to a duty, the terms used in enforcing which, while they evidently involve a deep mystery, enforce the most stringent motives drawn from all that is worthy of consideration in the soul's everlasting destiny. Those terms require that we receive them in that spirit of humble and undoubting faith without which it is impossible to please God. "Verily, verily, I say unto you, except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you. Whoso eateth My flesh and drinketh My blood hath eternal life; and I will raise him up at the last day. For My flesh is meat indeed, and My blood is drink indeed. He that eateth My flesh, and drinketh My blood, dwelleth in Me and I in him. As the living Father hath sent me, and I live by the Father; so he that eateth Me, even he shall live by Me."*

Very naturally did many of His disciples say, "This is an hard saying; who can hear it?" very naturally did they murmur at it; very naturally were they offended; very natural was it, that "from that time many of His disciples went back, and walked no more with Him." Very natural indeed was all this—but not on the supposition that Christ merely spoke in a figure by which religious teachers were wont to express the duties of faith, love, and obedience. They must have supposed him to mean something vastly more mysterious and hard to be believed; and *He did not explain Himself otherwise.* More than this: after the Jews had expressed their astonishment, He dilated on what was to them His obnoxious proposition in a manner directly calculated to increase the offence He had given them, and make them doubly assured that He could not have meant a mere figurative enforcement of their duty to bestow upon Him their faith, confidence, and affection. This would have been so much a matter of course in a religious teacher, that, however unwilling they might have been to conform, it could hardly have given them the great offence that was produced. The Saviour undoubtedly meant to test their sincerity by requiring their assent to what *was indeed*, to natural apprehension "an hard saying." Faith in Him as "that Christ, the Son of the Living God," and confidence that therefore He would speak unto them none other than "the words of eternal life,"† prevented the apostles from being among those numerously followed in spirit by the rationalists of all ages, who are too proud to receive hard sayings—who "went back, and walked no more with Him."

Although the Saviour deigned not entirely to open the great mystery which He then incorporated into the objects whereon the faith of His followers was to rest, yet, in the further unfolding of the system of His Gospel, He showed them how the duty was to be discharged which that mystery enveloped, and which He had invested with such solemn and awful sanctions. On the occasion now before us, He gave also the name "bread" to that the eating of which was connected with such exalted blessings. "*I* am the living *bread* which came down from heaven: if any man eat of this bread he shall live forever: and the bread that I will give him is my *flesh*, which I will give for the life of the world." It would seem that our Blessed Lord hereby mercifully designed to prepare the way for the more ready application of what He immediately added of the indispensable duty of eating His flesh or body, to the stupendous transaction subsequently occurring at that passover which with desire He had deired to eat with His disciples before He suffered. On the former occasion He said, "The bread that I will give is My flesh which I will give for the life of the world;" and on the latter, "He took bread saying, This is My body which is given for you." When He thus, at that solemn passover, consecrated bread to be His body, and gave it to be eaten as such, and simultaneously consecrated wine to be His blood, and gave it to be drunk as such; He appointed the same to be done by His apostles in remembrance of Him. A little further on in the sacred record we find St. Paul saying, in the peculiarly strong style of asseveration which assumes the interrogatory form, "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?"‡ Surely if ever the devout and attentive reader of the Holy Bible can hope to find it self-interpreting, it is so here. Our Saviour, at one time, declares that the bread which He will give His disciples to eat, is His flesh which He will give for the life of the world: at another, He declares of bread that it is His body which is given for His people, gives it to His disciples to be eaten as such, and commissions His apostles to do the same: elsewhere, we find St. Paul, as He was moved by the same Spirit which Christ had without measure, declaring of bread which he and his brother ministers of the Gospel brake, that it is the communion of the body of Christ: and from that day to this, always, everywhere, by all the Church, a priestly consecration, breaking, and giving of bread, has been and is held to be such communion; and a similar sacerdotal blessing and giving of wine, as universally held to be the communion of the blood of Christ. If ever reason and common sense, under the guidance and control of Christian faith, may be safely trusted in matters of principle and duty, they may be here. All the unspeakable importance which Christ attached to eating His flesh and drinking His blood belong to the eucharistic function of the Christian ministry. It is not necessary that we understand *how* earthly elements can have heavenly grace and benediction so closely attached to them. That Christ has so ordained is enough for the humble minded Christian. When the ungodly pride of human reason goes beyond Christ's teaching, and maintains that the blessed and broken bread at the last Supper was, in strict physical identity, the very living body which took it, brake it, and distributed it, he rejects the blasphemous absurdity, as contradicted by Christ Himself, by His presence in a physical integrity totally distinct from the material substances which He handled. Nor less does he reject the equally blasphemous presumption which arrays itself against High Heaven's ordinance by refusing any other faith in God, in the matter of this holy sacrament, than that which admits man's competence to appoint a commemorative feast. He discerns the Lord's body as really present in the broken bread, and His blood as really present in the blessed cup, though in a heavenly and spiritual manner which his faith fully embraces, although it be not given to his faculties to understand, and explain.

In this holy mystery, as in that of baptism, the total inadequacy of the elements to the end of their appointment and consecration, illustrates the mighty power of God; and the necessity of authority and commission from Him in order to an agency in such a means of grace and heavenly benediction, follows from the fact that such agency is utterly beyond the reach of mere intellectual or moral attainment.

The benefits whereof we are partakers by the Lord's Supper evidently suppose a concurrence on our part of a high degree of moral and spiritual preparation. Direction and aid in attaining to this is a duty to their people bound upon the ministers of Christ with the most awful sanctions, the discharge of which has reference to every stage of the Christian's progress, to every sort of hinderance that lies in his way, to every grade and kind of moral and intellectual character, and to every circumstance of life.

To be a faithful dispenser of the Holy Sacraments may be regarded as including the full measure of pastoral obligation. By public and private teaching and monition, to unfold, explain, and enforce the doctrines and duties of the Gospel, that men may know what lieth upon all who are baptized into Christ, that those who are without may have full and fair instruction touching the value and import of the Christian profession; that the baptized may have constantly before them the way wherein they should go; and that parents and guardians may be kept in mind of their duty to the children of whom God has put them in charge, in reference both to their bringing them to the laver of regeneration, and to their seeing that they are properly taught what a solemn vow, promise, and profession has been made for them thereat, and are virtuously brought up to lead a godly and a Christian life; and to give faithful diligence to nurturing the members of Christ in all that appertains to the right believing and right doing, the true repentance for sins past, the lively and steadfast faith in Christ our Saviour, the amendment of life, and the perfect charity with all men, which will render them meet partakers of the holy mysteries of the altar;—these duties, rightly regarded and prosecuted, comprise all that the Christian pastor can do in feeding the lambs and the sheep of Christ. They call upon him to be very assiduous and faithful in every department of the worship and ordinances of the Church, in public preaching, catechetical training, and private instruction, and in all ways in which, according to the provisions of the Church, and her principles of order and responsibility, the sanctions of religion may be invoked, its means of grace applied, its obligations assumed, its consolations extended, its truths unfolded, and its directions given, in the various events and circumstances of individual, domestic, and social life.

Thus are the baptized to be trained for heaven, and kept in meetness for habitual application to eating the body of Christ, and drinking His blood; which He has made the appointed means of that essential requisite of the true character and hopes of the Gospel, having Him to dwell in His people, and they in Him, and of their being raised up at the last day to the glories and joys of His heavenly kingdom.

These things if the ministers and people of Christ earnestly consider, they will, by God's grace, attain to a just appreciation of their relative position in the Christian Covenant. The necessity of the functions of the former to the soul's health of the latter, and the awful responsibility and stringent obligations, by which those are bound to ceaseless care and labor for the spiritual and eternal good of these, will be duly regarded; and all will gladly heed the Church's call, now specially given, to humble, devout, and faithful prayer, that she may be, always and in increasing measure, blessed with pastors after God's own heart.

B. T. O.

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* St. John vi. 53—57.

† verses 69, 68.

‡ 1 Corinthians x. 16.

For the Churchman.

Mr. Editor,—I have been exceedingly pleased with your correspondent "Columba," who has so ably criticised Mr. Hewett's pamphlet. I like him because he writes in such a truly Christian spirit; because he is so fair, doing entire justice to his adversary, and avoiding all the jesuitical arts of controversy; because he evidently *understands his subject*, a somewhat rare qualification in disputants of the present day; because he reasons without railing; because he does not give Popery the advantage of being the injured and abused party; and very especially, because he combats Popery with *Catholic*, rather than *Protestant* weapons. If for every dozen common place Protestant attacks upon Rome, we would substitute one such Catholic champion for the Gospel, much more satisfaction would be given to serious minds, which are troubled with doubts respecting Protestantism, and we should hear of fewer perversions to the Roman communion. It is the ultra-Protestants, who are frightened at Popery, exceedingly mad against it, and bitterly reviling it, without knowing what it really is, or understanding the true grounds on which its anti-Christian character is to be exposed, who are periling the souls of so many by severing them from Christ's Holy Catholic Church, and sending them into the Roman schism. Who doubts that when the Wesleys, Whitefields, and Rowland Hills, who, in unfaithfulness to the Church, were the Newmans, Wards, and Fabers of another generation, made their secessions, and were the illustrious perverts of their day, the hue and cry that was raised against Methodism, and the anathemas pronounced upon it, by persons who had neither the learning, the principles, nor the spirit, to appreciate the true grounds of the Church's safety maugre their defection, and of her defence against their assaults, were the very means of adding to the strength of their cause, and sending multitudes of well meaning people into its ranks? "Whoso is wise will ponder these things." The best interests of the everlasting Gospel require that he should do so.

There are, however, in Columba's first article, published in the Churchman of August 15, two expressions which I think must have escaped him incautiously. They are in the last paragraph. The first is his calling "the preface to the Prayer Book, a document of no authority of course." How this can be said of a document "set forth by the Bishops, the Clergy, and the Laity of the Protestant Episcopal Church in the United States of America, in Convention," I cannot imagine. What is "of authority," if such a document is not? Allowing that it has in it ever so much objectionable matter; this does not affect its authority; unless such matter is objectionable on the ground of irreligion, immorality, or heresy; in which case, as being contrary to the law of God, it is, like much that the Church of Rome has ordained, sinful in itself, and therefore what cannot be complied with without sin; and consequently of no authority, or no claim to respect or observance, in the Church of God. But this, I apprehend, is what neither Columba, nor any one else who understands Catholic truth, will say of the preface, or any other part, of our Prayer Book. It is all "of authority." All is to be reverently received and adopted by us, as long as it shall remain an appointment of the Church. We are not required to believe it perfect, for what of human device and structure ever was so? We are not precluded from thinking of any part, that it might be better to have it in due and orderly manner altered. We are not precluded from looking with more confidence on what, in our Liturgy, had previously received the long and approving testimony of the Church of England, and still more on what *she* had received from ancient times, than on what originated with our recently organized branch of the Catholic Church. Still all, including the last, is of authority. And verily to me it seemeth that we have much more cause for thankfulness, and firm adherence to our standards, and honest maintenance of them, just as they are, than for fault-finding, and endeavoring to weaken their hold upon our members. When we consider all the circumstances under which the great body of the Prayer Book was set forth in 1789, the ordinal in 1792, the consecration of Churches in 1799, the articles of religion in 1801, and the Institution Office, after nearly four years trial, in 1808; and in 1811 and 1829, the whole volume thus formed was guarded against hasty alteration—I say, when we consider these things; and also the growing and at times rampant spirit of experiment, change, and disorganization, which, during that period, and since, has pervaded every department of society, and striven to set the human mind loose from all restraints on religious principles and practices; and especially the fearful consequences that might now ensue, but for the necessity that is laid upon us to be slow and deliberate ere we venture upon changes; we must surely thank God that we have so much that is good, spared and secured to us. It is unwise, it is ungrateful, especially *just now*, to do or say aught that will tend to shake confidence in our Prayer Book. Just as it is, with no matter what supposed defects, it is proving too much and too good for the disaffected among us, for those whose sympathies partake more of dissent than of the Church. Respecting particularly the Sacramental and Ordination Offices, the Institution Office, and the Catechism, recourse is had to every expedient of evasion, circumlocution, and non-natural interpretation, to get around the firm barrier which they erect, under Christ's banner, against the anti-Christian spirit and principles of the age. With perhaps something of premature honesty, one leading Journal* in this interest, has already given up the devotional parts of the Liturgy as a standard of faith. Of course, as these devotions have been solemnly and authoritatively set forth by the Church, what there is in them of an avowal or recognition of faith, must represent *the faith of the Church*. To *this* then that journal is opposed. And who did not know this long ago? The morality of still adhering to the use of the Liturgy is a point the consideration of which the editors have probably postponed till a more convenient season. Meanwhile the boldest propositions are made by the like-minded in England for counteracting and supplanting the Prayer Book. Let this leaven work. Its tendency undoubtedly will be to open the eyes of worthy Christians who are ensnared by false professions, and thus strengthen the Catholic cause of the Gospel in the Church; and also ultimately to rid the Church of many who though not of it are now in it, and whose unfaithfulness is the stumbling block which ever and anon is driving a weak brother to Rome.

As a whole, all that our Church has given us "of authority" is very good, is an unspeakable blessing. Let us thankfully uphold it and abide by it in its integrity. Now surely is not the time to be very nice in spying out defects in it.

With your good leave, Mr. Editor, I may take another opportunity to say something more on this head, as well as to notice the second point in Columba's first article, to which I venture to object.

RAMPART.

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* The Episcopal Recorder.

Advertisements.

CHURCH MUSIC.

A GENTLEMAN AND DAUGHTER wish situations in an Episcopal Church Choir, as Bass and Second Treble, have been a number of years attached to Church Choirs as amateurs, and now desire a moderate compensation if approved of, after trial. Refer to Floyd Smith, Esq., Churchman office. Sept. 5—4t

WANTED, a situation, a young (married) man, student of Trinity College, Dublin, who for the last few years has devoted his time to the education of youth in the Classical and Mathematical branches, &c.—has also had some experience in business. Would be satisfied with a moderate compensation, employment being the main object.

The best references given. Address P. D. T., at this office. Sept. 5—4t*

WANTED, at St. Matthew's Hall, in a few weeks, a young man to assist in the Lower, or Village Department of the Institution. He must be a communicant of the Episcopal Church, and bring *good* testimonials of character and acquirements. A moderate salary, with board, &c. in the family, will be given.

Address, post paid, Rev. P. L Jaques, Port Colden, Warren county, N. J. Sept. 5—tf

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September 5—tf

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April 18—tf.

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